

# THE THEOSOPHIST

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ONE of the pleasantest of birthday greetings reaches me from New Zealand, whence ten Round Tables—Auckland, Hastings, Maori Hill (Dunedin), Christchurch, Oamuru, Invercargill, Napier, Wellington, Vasan̄a College (Auckland), Dunedin—send me notes from Knights and young Companions carrying so much love and good wishes from these young sons and daughters of New Zealand, that they fill the room with rosy fragrance. May the Masters bless and guide these young ones, who are trying, in all the little ways they can compass, to serve the world. So shall they grow up into stalwart champions of Brotherhood and Service.

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We have for this "National Week"—as we call it—a very crowded programme. Here it is in full, that all our readers may see how we strive to use our meeting together for mutual helping :

## PROGRAMME

### T.S. CONVENTION AND ALLIED ACTIVITIES :

#### Friday, 24th December, 1920

General Council, T.S., Meeting ...	...	4 p.m.
E.S. (General). Mrs. Besant (Adyar Hall)	...	7 p.m.

#### Saturday, 25th December, 1920

Public Lecture (under Banyan Tree). President,		
T.S. The Great Plan—I	...	8 a.m.
T.S. Annual Convention (Adyar Hall)	...	12 noon.
Jasan Ceremony, Parsi Building	...	3.30 p.m.
Indian Section, Council Meeting...	...	4.30 p.m.
E.S. (Degrees). Mrs. Besant (E.S. Room)	...	5 p.m.
Masonic Temple (Chapter)	...	7 p.m.
Lecture: Mr. J. H. Cousins, "The Cultural Unity of Asia" (Adyar Hall)	...	7.15 p.m.

#### Sunday, 26th December, 1920

Public Lecture: President, T.S. The Great		
Plan—II	...	8 a.m.
Indian Section Convention (Adyar Hall)	...	12 noon.
Question-Answer Meeting: President, T.S.		
(Adyar Hall)	...	4 p.m.
Masonic Temple (Chapter)	...	7 p.m.

#### Monday, 27th December, 1920

Public Lecture: President, T.S. The Great		
Plan—III	...	8 a.m.
Indian Section Convention (Adyar Hall)	...	12 noon.
Women's Indian Association (Adyar Hall)	...	3—4.30 p.m.
Conversazione (under Banyan Tree)	...	5 p.m.
Masonic Temple (Craft)	...	6 p.m.
E.S. (Degrees). C. Jinarājadāsa (E.S. Room)	...	7 p.m.

**Tuesday, 28th December, 1920**

Public Lecture: President, T.S. The Great Plan—IV.	8 a.m.
Star Business Meeting ... ..	12 to 2 p.m.
Tamil Lecture (Adyar Hall) ... ..	3 p.m.
Women's Conference: Senate House, Madras ...	3—6 p.m.
Masonic Temple (Craft) ... ..	5 p.m.
Fellowship of Teachers (Adyar Hall) ... ..	7 p.m.
Star Anniversary (Adyar Hall). Brothers of the	
Star only ... ..	8 p.m.

**Wednesday, 29th December, 1920**

Educational Conference (Adyar Hall) ... ..	(Whole day)
Opening by Mrs. Besant ... ..	8 a.m.
Play by students of National High School of	
Rabindranath Tagore's "Autumn Festival"—	
(Banyan Tree) ... ..	8 p.m.

**Thursday, 30th December, 1920**

Public Lecture. Mr. C. Jinarājadāsa :	
"India's Gift to All Nations" (under Banyan	
Tree) ... ..	8 a.m.
Educational Conference (Adyar Hall) ... ..	9.15—11.30 a.m.
Theosophical Educational Trust Meeting...	
Theosophical Fraternity in Education (Adyar Hall)	2 p.m.
S.P.N.E. Board Meeting (Gokhale Hall) ... ..	

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To this must be added for many of us the work in the Third National Liberal Federation of India, the heir of all the Congresses from 1885 to the Special one held in Bombay in the late summer of 1918, and which has this year invited all who accept the old Congress ideal and will work for its attainment "in the quickest possible time by methodical and ordered progress". It sits in Madras on December 29, 30 and 31, and it will be noticed that I then vanish from our Adyar programme. In the evening of the 31st we have the anniversary of the National Home Rule League. The political work cannot be disregarded until Indian Freedom is won.

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Some of my readers may like to know why I am not going to the Congress at Nagpur. Since the Congress meeting at Delhi, that body has been changing its character. It used to welcome all parties who accepted its "creed," namely Self-Government within the Empire on Colonial lines, gained by constitutional means, and no attempt was made to coerce members, nor to insist on their submission to every resolution the Congress might pass. From 1885 to the late summer of 1918 it worked steadily for political reform, and educated the country along orderly and peaceful lines. In the 1918 Christmas—the regular annual—meeting at Delhi it made its first false step, voted against by half a dozen of us, breaking the agreement arrived at in the preceding Special Congress of the same year, and the denunciation began of those who refused to obey any resolution they did not agree with. The result of this was the refusal of several well-known leaders to take part in the Congress deputation to England; Mr. Gandhi's Satyāgraha widened the split, and led to the rupture of the All-India Home Rule League and the birth of the National Home Rule League. The passing of the Reform Act increased the gulf, as it was denounced at the Amritsar Congress, 1919, only between 30 and 40 members voting in its favour. Then came the ill-omened Non-Co-operation movement, accepted at Calcutta in a Special Congress in September, 1920. Until then some hearing had been given to the minority, but at Calcutta speakers known to be against Non-Co-operation were hooted down, only Mr. Gandhi's intercession making speech possible. Denial of free speech has since been the rule all over the country, when his followers are in the majority. Since Calcutta, the constitution of the Congress has been revised, and the votes of the local Congress organisations show that they no longer want Dominion Home Rule, but independence. I hold to the union between Great Britain and India as vital to both countries. If I went to the Nagpur Congress, I should only be

allowed to speak by grace of Mr. Gandhi, and I do not regard speech as free which is granted or withheld at the whim of a dictator. I can use my time better than in sitting silent under compulsion. I am a rebel against an autocrat, whether he be Mr. Gandhi or Lord Pentland. Another objection is that various vernaculars are now used in the Congress, and large numbers of delegates from all parts of the country cannot follow the discussions. At Calcutta, the South Indians could not follow most of the speakers, who used Hindi, Bengāli and Urdu, so that the Congress has become provincial instead of National, and arguments have no influence on a large number of votes. But my main reasons are the intolerance shown by Non-Co-operators all over the country, and their habit of shouting down all opponents; my refusal to countenance "Self-Government within or without the Empire"; my strong feeling that Non-Co-operation is a danger to progress and to liberty, and that it is better to fight it outside than within its own camp; the necessity that all Liberals, Home Rulers, and opponents of violence should draw together into a united body and form a Progressive Party in opposition to Non-Co-operation, and not lose strength by remaining apart. The National Liberal Federation has adopted the Old Congress creed, adding only that complete Responsible Government should be obtained as quickly as possible, and welcoming, as the Old Congress did, all who accept this. I prefer to stand with the Congresses of 1885—1918, rather than with those of (December) 1918, 1919 and 1920. As to the Non-Co-operators, they are now divided into two camps, and no one knows what will be the result at Nagpur; it seems best to leave them to fight it out between themselves, as I disagree with both.

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The special numbers of *Theosophy in Australasia*, the monthly magazine of the T. S. there, are always remarkably

good, and we learn from the General Secretary that a Christmas number is to be produced. The articles are chosen as tending "towards three conclusions":

1. World conditions to-day are impressively like those of two thousand years ago by no coincidence, but because evolution is cyclic. Hence we can predict probabilities and plan provisory action along many lines. The Supreme probability to be provided for is the Christ's return.

2. Christianity, in order to avoid past evils, in order to fit into the present world expansion and universal breaking down of barriers, must rest on deeds not creeds.

Its basis must be the free search for truth, and perfect freedom of interpretation. It will have to remould its interpretations to square perfectly with—(a) Modern Science (used in the widest sense of the word); (b) with the great world religions and mystery teachings, past and present, wherein incarnation, crucifixion, resurrection, re-ascension and final At-one-ment are interpreted not historically (the unique life-cycle of One God-Man) but cosmically—to be undergone by all in the course of their spiritual evolution. Christianity must drop its uniqueness and take its place in the Brotherhood of Religions.

3. A ship is gently "engineered" to its final moorings by means of hawsers. So, too, it is the dharma of all true visionaries, Christian Theosophists amongst them, to guide Christianity to her final harbourage—Universality. As "hawsers" we must have double attachments—to the vessel of Christianity, and to the "terra firma" of Theosophy. Christian Theosophists should, for the most part, hold fast this dual attachment. They must alertly and strongly resist sectarian, narrowing tendencies, they must keep "*Universality*" like a pole star ever in full view. Christianity must be Theosophised, not Theosophy sectarianised and Christianised. This means firm, steady poise and clear, fixed purpose, but it does not mean nervous suspicion of contact between Theosophists and Christian Churches.

A reprint from *The Hibbert Journal*: "Should we leave the Churches?" puts the above strongly, but in a quite general way. It urges that desertion and distrust will never revitalise the Churches. Without dogmatising for *all*, what is largely needed is the sacrifice of those who, feeling misfits, yet remain in and expand the various Churches from within; frank as to their faults to be amended, but sharing in their social and spiritual life and trying to dematerialise and universalise their outlook. For all His stern criticism at times, this was the attitude of the Christ Himself towards orthodox Judaism, according to the Gospels. There is such a thing as a Theosophical sectarianism to be guarded against, as well as a Church sectarianism.

This sounds very fascinating, and we shall look forward to the Christmas *T. in A.*

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Dean Inge, speaking at a meeting of the Aristotelian Society in London, compared the sequence of events to a cinema film which might be made to move in either direction. In a time series an event might be past to one observer and future to another. The past and future were only the order in which events happened to appear to us.

We happened to be moving away from 1900 and towards 1930, just as the earth happened to revolve in one direction and not in the other. But could 1900 and 1930 not both be equally real, each holding its fixed position in an unchangeable series?

Were that so, the direction of the stream of time would have a meaning only for us, and might have the opposite meaning for other consciousnesses, and no meaning for an absolute consciousness. The interest of the speculation extended from time to cause and effect. A common conception of causation involved the idea of a transaction between two things of which the one was active, the other passive. But this interpretation of cause was being replaced in science by the idea that "cause" and "effect" indicated nothing more than different positions in the time sequence. When we spoke of the past determining the future, we might also speak of the future justifying, explaining, or even determining the past. Past and future, cause and effect, might indeed be mere aspects of a timeless reality.

"The Eternal Now," in fact. If the simultaneous permanent comes into time we have succession, and what we call cause and effect, *i.e.*, a mutual relation in which the names are interchangeable for different consciousnesses.

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*E pur si muove.*—The Christmas number of the *Strand Magazine* has a very interesting article by Sir A. Conan Doyle entitled "Fairies Photographed". He gives a very simple, straightforward account of the photographing of some fairies by two young girls, one sixteen and one ten years old. Both were sufficiently clairvoyant to see the little nature-spirits, and one day they persuaded their father to lend them his camera, and they took a photograph of the sprites. The

father developed the film in the evening, not believing in the girls' accounts, and there, sure enough, was the snapshot of Alice with the elves dancing about her. A second photograph shows a gnome. Very careful enquiries were made as to the circumstances surrounding the taking of the photograph by Mr. Gardner, a man of business and a Theosophist. An interesting line of investigation is here opened up, and a clairvoyant child and a photographer might produce some very instructive figures.

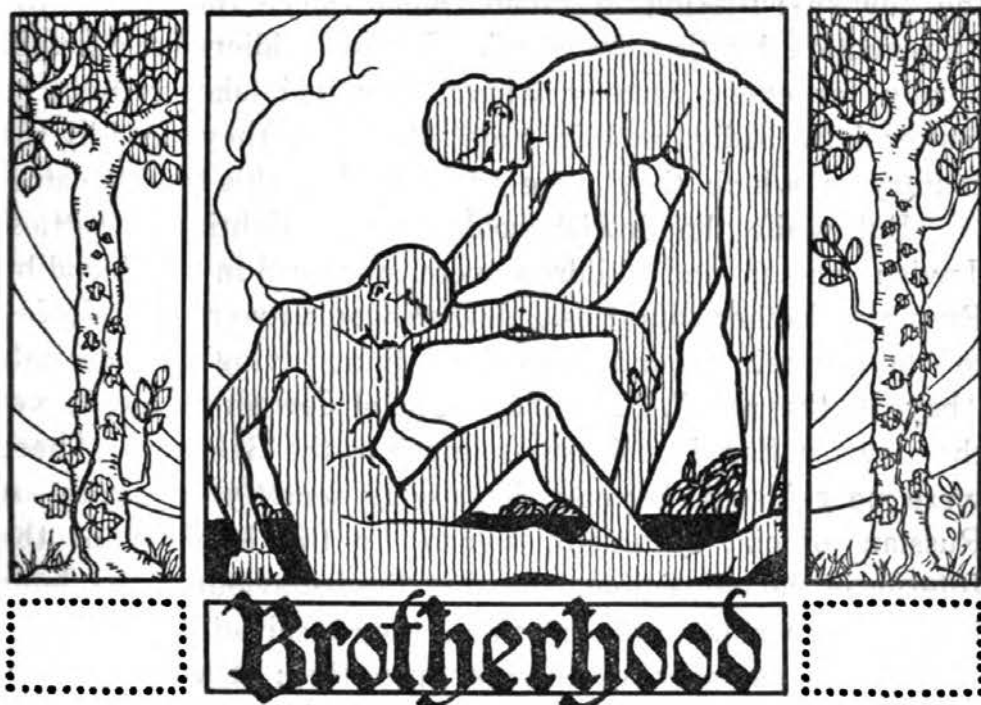
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Our adventurous member, Dr. L. Haden Guest, has a very interesting article in the November issue of *The Nineteenth Century and After*, dealing with "Bolshevism and the Future of Europe". His picture of the Bolsheviks at work, feverishly and strenuously, "with the background of world conceptions present in their minds," is striking. An ordinary citizen may not possess a foreign newspaper, and the people are shut off from the world, "the most fantastic ideas" prevailing. Russian doctors would not believe that England was without a case of typhus. Among the Bolsheviks are idealists, wishing to serve the world; there are others who are apostles of force, who would compel the acceptance of their ideas, and impose on the world their conception of economic order. Peace is Russia's one necessity, for only with peace can the idealists begin reconstruction and build "a new world order".

If we get a real peace with Russia, it is these men who will prevail, a *régime* of co-operation with other men of goodwill will be set up, and the rule of force, terror and bloodshed will be ended. And Russia and Siberia, by industrial, political and health organisation and by education, will be brought into the comity of the western civilisation of the world.

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## ANTI-SEMITISM <sup>1</sup>

A PROTEST

By AMELIA DOROTHY DEFRIES

### I

**A**NTI-SEMITISM is an anachronism; yet even at this moment it is at the same height in Poland and Roumania as in Spain at the time of the Inquisition!

Probably few people have any idea how the Jewish race suffered in the war; we were only 14 million in the whole

<sup>1</sup> A lecture given before anti-Semites in America.

world, and from one cause or another I believe over 2 million Jews have utterly perished since 1914. One Gentile likens the Jewish suffering in Poland alone, since the war, to the "destruction by the Romans". Jewish soldiers have fought loyally for every country where they had taken refuge; no matter how badly used in times gone by, they stood by the country of which they were citizens when this trouble came.

But while the Jewish soldiers were fighting its battles, Jewish women and children were murdered in cold blood by Russia and other countries. Jewish women were not allowed to go to their wounded soldiers lying dying in hospitals "beyond the pale". No one heard of Jewish refugees; yet the Jews suffered at least as much as the Belgians. There were no refugees, because Jews were secretly deported. A Russian official document, signed by the Minister of the Interior of the old regime, says that the behaviour of the Jews in no way warranted the treatment they received.

I will not stay to enlarge upon this; if you have any imagination you will realise what it would mean if, for some political reason, a portion of your Government was to order, let us say, all Irish women and children to be killed without warning while they slept, at midnight to-night, while their husbands and sons and fathers were away on the Western front fighting for your Government. This has been done to the Jews. Supposing England was, on a false charge, suddenly to murder all Americans in England—how would you feel?

Pogroms are always perpetrated on false charges and for political reasons. The charge used to be that the Jews crucified Christ. For that reason, as Zangwill points out, seven crusades to *their* Holy Land resulted in nothing but massacre for the Jews; each crusader was urged to "baptise his sword in the blood of a Jew". But, says Zangwill, the fact that this, the eighth crusade, has ended with a declaration of justice for our race from the greatest Powers in the world, is evidence

that some sense of Christianity is astir among the nations at last.

The truth about the crucifixion is told by a Russian Gentile, when he shows how Pilate, the autocratic Governor of Palestine, gave in to a few old conservatives and a mob of mixed races, chiefly Roman, and let a Man whom he believed innocent be foully killed, when, by using his authority or referring the matter to Rome, he might have saved the most precious life in all history.

Another reason was found, about the fifteenth century, for Jew-baiting. It was said that Jews killed Gentile children to use their blood for sacrifice! The Pope issued more than one Bull to say that the Jews were not guilty of this crime; even in 1912, or about that time, a Papal Bull was issued to the same effect—but in vain. Religious intolerance is hard to kill.

And of late has come another cry, to rouse the populace to the pitch of wholesale murder; this is the cry against the money-lender. Here one may just stop to point out that all money-lenders are not Jews, and that all Jews are not money-lenders. Moreover, for centuries the Jews were forced into ways of living quite contrary to their traditions and their origin—as well as their philosophy, which was pastoral.

Since the war two more false charges have been laid against the Jews: (1) the absurd charge made by Verhaeran that the Kaiser reverted to forms and customs of the Jews of six thousand years ago. Zangwill dryly points out that six thousand years ago there were no Jewish national customs; it was four hundred years after that when Moses led the people forth from Egypt; so, as Zangwill says, Verhaeran starts with "the looseness typical of anti-Semitism"—historical inaccuracy, in fact.

The second cry, since 1914, is one which I saw in print in an American review and which no scholar has troubled to refute:

"Germanism is Judaism," is what it said. This is brilliantly and wittily answered by Zangwill in his lecture "Hebraic versus Teutonic Ideals".

And now, instead of "Peace on earth and goodwill towards men" (a Jewish ideal), yet a new cry is started, and every one comes to me saying: "Just see what the Jews are doing now in Russia." Well, what are the Jews doing in Russia, exactly? Does anybody know what anybody is doing in Russia now? I asked an educated American the other day if she knew where I could find a picture of General Allenby. "Who is General Allenby?" she replied. This is the sort of ignorance one meets with in regard to things Jewish also.

Trotsky is a Jew; he is a Bolshevik; therefore all the Bolsheviks are Jews. But when you enquire further, what do you find? Trotsky is an anti-Zionist; he has overthrown all Jewish traditions—he was educated in Germany.

Lenin is not a Jew; he is, or was, a Russian nobleman—a Gentile. There are far more Gentiles than Jews among Bolsheviks. Jews are usually the middle class, and Bolshevism is out to destroy the middle class.

The next cry is: "The Jews are middle-men; massacre all middle-men!" The Jews are often middle-men because they were forbidden to be anything else; but they are, among middle-men, in the minority. Gentiles are middle-men too.

The next accusation is that Jews are mean—they "Jew you down". The reply to that is too long to tell—it is the record of Jewish charity since Christ. I will tell you just one incident, for it is typical of the spirit which "Jews you down".

The rich Jews have always done a lot for the poor—not only for poor Jews but for the poor of all races. I remember, in London, when I tried to get support for an invalid who had sixteen children and a paralysed father, and who didn't want to go to the poor house where the sexes are separated, I was

refused by the Charity Organisation Society; the Roman Catholic priest at Westminster Cathedral gave me ten shillings and another priest gave me half a crown. The Protestants told me they couldn't help Roman Catholics, and a German Jew gave me enough money to keep this Irish Roman Catholic family for three whole years! He even sent them all to the country, where the invalid recovered. Was this Jew richer than the Duke of Norfolk? I think not. Had he less responsibilities? Perhaps.

Another Jew in England, who is very wealthy, took a bricklayer for whom I could not find work (a Protestant Gentile bricklayer), one bad winter, and paid his fare to Wales, where he employed him at his works at a good wage and gave him a good cottage to live in and a garden of his own. The endless tales of Jewish kindness to individual Gentiles ought in itself to ensure what the Jews now demand in every country—not sympathy, but JUSTICE, and an end to misunderstanding. Some one has said to me: “Oh, the Jews don't want sympathy, they are well able to take care of themselves.” No small race can take care of itself. It has to have protection, the protection of tolerant friends.

## II

Now let me tell you the true story of the dispersal, which took place seventy years after the death of Jesus, and after the Romans had tried in vain for forty-five years to conquer the Jews.

Our position in A.D. 70 was similar to that of the Belgians in 1914, except that there was no Red Cross, and we had no Allies; travelling conditions and surgery were primitive and the problems of the commissariat were extremely difficult. We left one million dead upon the field in the last battle—against Julius Severus, especially brought from England

to conquer the invincible Jew. One million more of us were sold into slavery; the rest dispersed, leaving all their treasures behind them, except one. When their country was taken, after one of the bloodiest and most fierce battles in history, against the most powerful Empire—an overwhelming force—what did the Jews take with them? What did they, refugees, bring to other lands? What did they save from destruction in that fatal hour? Not their shekels, but their literature.

If for no other cause, the world owes a debt to the Jews for preserving, at such a crisis, the Bible. And since then, through very nearly two thousand years of persecution, without a flag or a king or a country, the Jews have preserved the language and the customs of Isaiah and of Moses.

This is not all our race has done for humanity; it has upheld the lamp of wisdom and culture in every country. From Rembrandt to Jacob Israels, from Spinoza to Lord Reading, is a long story—in your schools in future I hope the history of the Jews will be taught. English history is one thousand years old. Jewish history, unbroken Jewish history, goes back over five thousand six hundred years, and all of it is known—there is no mystery about it.

People ask me: “Do you really believe in the Bible?” I reply: “Do you really believe in the history of America?” I believe in the Mosaic Law as much as I believe in Magna Charta; I believe in Jesus of Nazareth as much as I believe in George Fox, or in President Lincoln. The Bible is the history of my race up to the destruction of our country by the Romans in A.D. 70. And now, as happened in the time of Cyrus, two thousand and five hundred years ago, a new chapter in the Bible is to be written, and of our people “a remnant shall return” to our own land. In the 126th Psalm the Jews recorded their feelings when Ezra was permitted to send the remnant back to Palestine: “The Lord hath done great things for us; the Lord hath done great things for us,

whereof we are glad." The result of that return has altered the face of civilisation; and so we humbly hope God will enlighten us for the good of mankind in this return of a remnant of our people to Palestine.

Since A.D. 70 our history has been such that it shames Christendom, and in face of it all we have preserved our ideals; even though some among us have fallen, still others have turned the faces of heroes and saints to all tragedies and have met their fate in the spirit of one Jewish king who said: "I will not be afraid of tens of thousands of people who shall set themselves against me round about."

### III

Do not single out one Jew—as Verhaeran does—and libel a whole race on his account. Judge us as you would be judged—by our best. Gentiles do not keep a Police Force and prisons and Courts of Law merely to try and punish iniquitous Jews; there are criminals among Gentiles too.

### IV

It is a very grave libel on the name of Moses to compare him to William Hohenzollern. "When thou beatest thine olive tree thou shalt not go over the boughs again—it shall be for the fatherless, for the stranger, for the widow"; neither shall you let the sun go down upon your wrath. That is Mosaic. The cruelty of war is openly legalised by Moses, but his laws were just. He was humane and honourable. If you judge the Jews of old by other races of five thousand years ago, you can see how immeasurably more enlightened they were than all the rest; it was not until 500 B.C. that they were even approached by Indians and Greeks. It is a black mark upon Verhaeran to have emptied his anger upon the Jewish race—

itself undergoing (even while he wrote) worse troubles than the Belgians themselves.

The facts of Jewish persecution since 1914 have been told in a book written by Gentiles, in Russia, translated in 1917, edited by Gorky and Andrejev, who are Gentiles. The mass of the Russian people are not anti-Semitic. The pogroms were usually political and inspired by the Government, carried out by Cossacks by order of the Tsar.

One Russian Gentile thinks that the world can be "cured of anti-Semitism only by culture". He points out that Judaism teaches: "Love thy neighbour as thyself"; and he speaks of the humaneness of Jewish wisdom, quoting Hillel, who said: "If I am not for myself, who will be for me? If I am for myself alone, of what use am I?" This is from the Jewish soul.

Andrejev says that anti-Semitism "seriously hinders the upbuilding of a new life," and that it is nothing but the "logical development of a *fundamental absurdity*"; and he adds that "the end of Jewish sufferings will be the beginning of our self-respect". Milyukow honestly confesses that anti-Semitism has been and still is "a political motto". Such was the "Marconi scandal" which failed in England, and the Dreyfus case in France, the Balis case in Russia; such things hark back to 1563, when Ivan the Terrible said of the Jews: "Baptise them, or drown them in the river."

Catherine the Great was the first ruler of Russia to be fair to the Jews; but her edict did not last. Milyukow thinks that one reason for hatred of the Jew was that he was "not addicted to alcoholism". This accords with a statement I once heard in the East of London, where a Cockney complained of the Jews "because they would not leave off working". Bernahitsky says that Russia contains about "six million of gifted and undoubtedly industrious Jews". Lazy, alcoholic-living, ignorant people cannot put up with such people. They borrow



Jewish money—to buy drink—they mortgage all they possess to save themselves from working, and then they murder the Jew—a very useful thing to do to one's creditor when he puts the screw on !

Everything except money-lending was denied to the Jews, and then they are spat upon for being money-lenders. They find an outlet for their genius by turning to finance. Even so, as Bernahitsky remarks, "the popular tales about Jewish wealth are most emphatically contradicted by impartial facts". The Jewish emigrant to the U. S. A. brings \$8.70—the lowest of all the emigrants—the general average brought by other races being \$15.00. Even so, there are not more Jewish thieves than there are other thieves, I fancy. Would you guarantee to be honest if you landed in New York with \$8, and had no one to help you and no education ?

The early pogroms in Odessa were caused by Greek merchants who feared the ascendancy of the Jew, who was satisfied with a lower rate of interest and a smaller wage than the Greek. Bernahitsky holds that if all the Jews emigrated from Russia it would be necessary to beg them to return, as their industry is such that Russia cannot do without it. He is not a Jew.

Prince Paul Dolgorukow admits that while hundreds of thousands of Jews were shedding their blood for Russia, Jews were deprived of civil rights and treated as if the whole six million of them were convicts. Starvation was a common occurrence and many preferred suicide to begging. Dostoievsky, who had the reputation of disliking Jews, said: "All that is demanded by Humanity—Justice—must be done to the Jews." This is all I ask for ; Justice to the Jews where they live—quite apart from the question of return to Palestine. Anti-Semitism must cease throughout the world. A league against it must be formed by all cultured Gentiles, who should be vowed to take up the cause of the Jews everywhere.

Ivan Tolstoy has said that any lie invented by any maniac against the Jews is believed. Yet, when in need of help, do Gentiles refuse Jewish charity? There are in the whole world not more than one million very rich Jews. Just think of their generosity on every hand. Ivan Tolstoy says: "You Jew-haters serve something, but truly it is not God."

All this new anti-Semitism—this new kind of Jew-hatred—is, Ivanor says, "a Trojan wooden horse, made in Germany". The Germans for a long while tried to separate the inseparable Indian and Hebraic traditions, upon which Greek philosophy and the whole of culture and civilisation is based. The Germans tried to get people to throw away the Bible and its God, and to turn to the Faith of the Āryan peoples; by doing so they hoped to win favour with the Indian and to Indo-Germanise the world. But, says Ivanor, the Indian and the Hebrew philosophies were interwoven too long ago—they are inseparable. No one can say how much Judaism Buddha imbibed, nor how much Buddhism Jesus knew. Throw away Indo-Hebraic wisdom, and your very laws would collapse—the world would revert to savagery.

## V

There is another kind of anti-Semitism which finds its way right into the Jewish ranks. The Sephardic Jews, the aristocrats of the race, of Spanish and Portuguese descent, refused flatly even to worship with the Tedei or German Jews. If you probe it, you will find most anti-Semitic feeling in this country, England and France, is dislike of German Jews—who are equally disliked by both Spanish and Russian Jews.

The German Jew, for some strange reason, is almost a race apart—he represents the materialistic Jew. He is not always all bad—very far from it—but he is often aggressive

and loud. On the other hand, in England, I have known German Jews, like the Rothschilds, Spielmans, Seligmans—to mention a few—who have won respect and been a great asset to any community. A wise man once said: “Every country has the Jews it deserves.” There are common people, vulgar, grasping and rasping people, in every race. The German Jew is not often attractive—probably on account of the life he was forced to lead in Germany. Modern anti-Semitism is either German in origin, or it is directed against the German Jew, or else it is a political move on the part of ignorant officials.

In this day of justice to small peoples, anti-Semitism cannot stand. “Absolute Justice,” the Chief Rabbi said in London at the Declaration of Jewish Nationality, “is the basic principle of the Mosaic law.” He went on to remark that only 42,000 people followed Ezra back to Zion at the time of the declaration made by Cyrus two thousand and five hundred years ago. “But that handful of Zionists, because on their own soil, changed the entire future of mankind.”

## VI

Before concluding, I want to tell you a few things that Englishmen said about Jews a year ago, and to remind you that, by their “grave concern” at the report of those new massacres, His Majesty’s Government is living up to its word, as every one knew it would. Even before this, the English Government had earned the everlasting gratitude of the Jews. Even the German Zionist organisation telegraphed its gratitude to H. M. Government; and the Canadian Jews said: “What Britain promises, she will fulfil.”

The Rt. Hon. Herbert Samuel, M.P., said that he thought the re-establishment of a Jewish national home in Palestine could improve the conditions of Jews everywhere else. Sir

Alfred Mond declared that the action of the British Government would give dignity and importance to our whole race. At this time Stephen Wise spoke in America, and said he felt sure Britain was not acting alone; about six months later the President of America sent his famous letter to Dr. Wise. Lord Robert Cecil said that this liberation of the Jews "will have a far-reaching influence on the history of the world, with consequences none can see on the future of the human race," and Mr. Herbert Samuel stated that in spite of all its tragedies our race exists and is more numerous to-day than ever—"it may again produce golden fruits in the fields of intellect for the enrichment of the whole world".

Sir Mark Sykes said to the Jews: "*I pray that you realise that it may be your destiny to be the bridge between Europe and Asia.*" That is my own conviction. It is our national duty, as Jews, to bring together East and West. Palestine is the high road to India. Sir Mark Sykes saw in this mission "something" which is greater even than a League of Nations—a League of Races—a League of Ideals; and he added: "I believe you are going to set up a power which is not a domination of blood, or of gold, but a domination of intellectual force"; and he saw this force centred in Palestine, radiating to every country where our people are. This is itself an interesting idea.

The British Government, Dr. Gaster said, had made itself a champion of reparation for the wrongs done to the Jews by the world, and Mr. Zangwill added that it was not surprising, since England's version of our literature was so wonderful that she had almost made the Bible her own.

"Let us proclaim," cried Zangwill, "from our Jerusalem centre the Brotherhood of Man." There is to be an *entente cordiale* between Arabs, Armenians and Jews in Palestine. Major Ormsby Gore, M.P. (not a Jew), just returned from the Holy Land, said that he regarded his Government's

declaration "a real epoch-making advance in civilisation," and he said he "felt behind it the finger of Almighty God". The British Labour Movement is on the side of justice to the Jews, and included this in its war aims. The Lord Mayor of Manchester spoke of the great debt the world owed to the Jews—"if only," he said, "because they have had a great ideal and been true to it through every form of torture and torment".

Sir Mark Sykes said that in Jerusalem there would be a great vital heart, healing the scars of Europe and calling Asia once more to life. For my own part I believe our era will see in Jerusalem the union of Judaism, Muhammadanism, Christianity and Buddhism—all these great Faiths leaving their old shells, and by reconstruction becoming but variations of one great force of Nature, showing forth the variety within that unity. Muhammad, as you know, was a Jew; only Buddha, of the world's four greatest Teachers, was not Jewish.

Dr. Weismann said at that meeting that we decline with scorn responsibility for the doings of financial speculators when they happen to be of our race. This is how Jews feel towards those gilded criminals you others think of as typical Jews!

Dr. Weismann made the interesting statement that the constitution the Jews hoped to make in Palestine will not be a copy of anything at present existing. "We shall see," he said, "the accumulated experience of thousands of years of suffering." It remained for Mr. Sokolow to express what we all feel about England—that there is no nation of free people to-day but has fed from Britain's experience, and that this declaration was but a continuation of the high principles of British Government and of her fairness to our race.

Mr. Sokolow said that he hated the word "tolerance"—so, in a sense, do I. We do not ask to be merely tolerated, we ask to be understood.

Dr. Wise said that this Declaration of Mr. Balfour's was "a scrap of paper, but because it was signed by the British Government it was inviolate". After this came Mr. Wilson's letter, equally sacred.

We have to fight anti-Semitism, and we have to fight the mistaken idea about Jewish wealth. Six million Jews live a hand-to-mouth existence; three millions are artisans, two millions are well-to-do, one million are very rich, three-fourths of the Jews are without property—helpless, homeless—and very many of them are starving while we dine. In the whole world we are but 14 million strong.

By misrepresenting to the poor of other races the richness of the Jews, Socialists are turned against the race; by misrepresenting to the Capitalists of other races that agitators and Bolsheviks are mostly Jewish, anti-Semitism of a new kind is roused; but the truth is that—as with other races, so with our race—we are of varied types and of all shades of opinion. The war has turned hundreds of thousands of Jews into homeless and destitute people—yet not on the footing of the other refugees. The havoc wrought among them in Poland alone has been likened to the destruction by the Romans.

Jews ask to-day, as they have asked before, for equal treatment in every land—equality with other citizens of that land. Although they have died in the cause of liberty, there is no Jewish army; but every country is indebted to them, for the best Jews went forth to fight in every land. There is danger to-day that a wave of anti-Semitism may spread like a flame over Europe and America; before it is too late can you not resolve, in the name of Justice, that this thing shall not be? The war has changed the face of anti-Semitism; may not the peace find it non-existent? It is written in *Genesis*: "Cursed be those cursing thee, and blessed be those blessing thee."

Jews are accused of treachery in some countries to-day. Viscount Bryce, however, speaks of our race as "never faltering in loyalty," and the Marquis of Crewe said of Zionism that noble lives were being laid down for the common cause of which this was a part. Major Davies said that in it he hoped for the solution of some of the problems that now perplex the world, and Lieut.-Commander Wedgwood, D. S. O., spoke of justice to the Jews as one of the most important pronouncements of the war, and one that will be a blessing to the whole world; while the Christian bishops spoke of us as "God's own people," the Bishop of Norwich saying in Hebrew: "Blessed be the Lord God of Israel, who alone doeth wonders."

*The Daily Chronicle*, about a year ago, said: "The family of nations will be enriched by the return of one of its oldest and most gifted members to a regular and normal place within the circle." "Scattered and few," said another paper, "they have still brought with them schools and industry and scientific knowledge."

I have lived long enough in America to know that intelligent people here, as elsewhere, are friendly to Jews; but I can never forget that when I arrived in New York I was warned not to say I was Jewish, and that there exist in this enlightened and progressive land institutions into which Jews are not admitted. I hope this mistake will pass, and that the time has now come when, as the *Talmud* said, "the good men of Israel, together with the good men of all nations, will have a part in the world".

The new false cry of Jewish treachery must not be permitted to spread. Stop it wherever you hear it—in the name of Justice! Remember every race has had its deserters and its heroes—ours no less than others. The names of loyal Jews could be cited by the thousand, to the name of one poor deserter or one weak traitor. The names of great Jews stand among the greatest in every land, especially in England. And

one great German Jew, Heine, cursed Germany a generation ago for the policy which brought on this war. Mazzini, a Jew, was one of the creators of United Italy. When there was a price upon his head, he took refuge with a Jewess; and when she died, the King of Italy walked bare-headed at her public funeral, in recognition of her loyalty and heroism, and her coffin was borne by soldiers, over it being the new flag of Italy. Six of her sons had fought with Garibaldi, and one of them became Mayor of Rome. We have yet to learn the full tale of the individual bravery of Jews in the last war, but we know that a Jewish regiment received the freedom of the City of London, which was hung with banners on which were written: "From Zion goeth forth the Law," and "England has given Freedom and Justice".

The first idea of human liberty was Jewish, and Isaiah warned us even against overcrowding: "Woe unto them who place house to house till there be no place left," he said. Moses decided that it was no offence to harbour a fugitive slave. Before this, the punishment had been death! And yet there was a time when Jews were forbidden by Christians to read the *Book of Isaiah*, because they got too much comfort from it.

Judge us by our great Jews, as you would wish us to judge you by your best. Do not catalogue our degenerates and judge us by those, or we may return the compliment and do the same to you. Jewish wits are sharp; to exist at all, they have had to be keen; their favourite pastime has been discussing the points of the law and playing the game of chess—mental gymnastics. But I like to remember a diamond merchant in London, who said that a Jew would get the better of you if you let him, but that he would keep an agreement to the letter.

Jews are not mean by nature—their origin is pastoral. Expressions like "Jewing you down" ought to go out of use,



as soon as the Jews are understood. True Jewish feeling is far from meanness. "These things have no fixed measure: the corners of the field, the firstfruits, the practice of charity, and the study of the law." This, and not what *you* call Jewish, is true Judaism.

Vreil da Costa, who killed himself because he thought there was no longer any justice, wrote: "All evils come from not following right, reason, and the law of Nature." That is typically Jewish. And the warriors of old, whom Verhaeran compared to the Prussians (!) wrote: "Hatred stirreth up strife, but love covereth up all sins." Does that sound like Germanism? It is far older than Christ, and so is the ideal of Human Brotherhood and of Universal Peace. There is one God for all people, and Nature's laws apply everywhere—that is typical of Jewish thought for five thousand years.

The shield of David bore the symbol of unity, which is the emblem of Zionism: "Hear, O Israel! The Lord is One. He is the Creator of Love, of friendship, of fellowship and of joy; for the Kingdom is the Lord's, He is the Governor among nations, the Lord God ruleth." Does that sound like treachery, or meanness? It is Jewish. The whole earth, and all that is in it, is ruled over by the Creator of the Universe. The Jews were the first to realise this. That is the very keynote of their existence. Basing new laws upon old wisdom, they may arrive at a very remarkable form of government in Palestine in the near future.

## VII

Anarchy, as understood by the mob, runs contrary to the Jewish belief in law and order and in orderly evolution. Karl Marx himself was not an anarchist. It is foolish to imagine that *a whole race stands for one shade of political opinion*. Among us, as among you, there are Moderates and Extremists,

Conservatives, Liberals and Socialists—with an occasional wild cat thrown in!

## VIII

The notion that we Jews control the wealth, the Press, the politics, the commerce and industry—the very body and soul of all other races—is really too silly to be considered. Among the rich men of the world, I do not suppose, out of the twelve or fourteen million Jews, that more than one per cent of the capitalists of the world are Jews. If in battles of wits, and in habits of hard work, Jews excel, is that a reason for persecuting them? The Jews, however, need to reform themselves, and will do so now. One writer, as Zangwill tells, has described Israel among the nations as the heart among the limbs.

“The Bible,” Zangwill says, in reply to anti-Semites, “is an anti-Semitic book!” Our prophets cursed us roundly, when we did not live up to the best in us—you do not find this in any other history.

Because of their high mission, and unlike other races, Jews took it upon themselves to bear the fruit of *all* their iniquities. So little do you know about Jews, that even Lincoln was not aware that there was a church which inscribed above its altar: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might; and thy neighbour as thyself”; for Lincoln said that if he had “known of such a church he would have joined it—with all his heart and his soul”. So did a great Gentile feel towards the philosophy of the Jews.

Amelia Dorothy Defries

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## CHINA IN TRAVAIL

By C. SPURGEON MEDHURST

ABOUT ten days ago I had a conversation with a gentleman who holds one of the highest and most coveted positions in the Republic of China. We talked of the future of the country, and he revealed himself as being absolutely hopeless on the matter. It would not be politic to repeat our conversation, but I may say that he expressed the opinion in no uncertain terms that "foreign intervention" alone could save the nation from the fate of Russia. By "foreign intervention" he meant forcible interference by aliens with the working of the administration.

In spite of myself, I felt compelled to agree with him, and a calmer reconsideration of facts does not modify my judgment, notwithstanding that I incline to the idea that my friend's attitude is somewhat extreme. It seems to me, after my long connection with the Chinese, almost treasonable to say that they are incapable of working out their own salvation; and yet it looks like it, for their throat is tightly grasped by military adventurers, who are also Chinese, but whose first care is self. Three-fourths of the Government's income is eaten by these gentlemen—independent generals with thousands of soldiers, who are technically but never actually under the control of the Central Government. They approximate, with differences due to different traditional environment, to the old feudal chiefs of feudal times, so that civil war is endemic, but always, curiously enough, on behalf of or against the Government of the country. Peking, indeed, is no longer *primus inter pares*.

Although the nominal Capital of the country, she is in an inferior position to some other centres. Every year the indebtedness of the Government increases, the salaries of its representatives in all branches of service being months in arrears. Occasionally soldiers mutiny and pay themselves by unlawful and illegal means. The only satisfactory and reliable sources of revenue are those which are under the management of foreigners. Were all foreign influence withdrawn, China would soon revert to the Elizabethan age, without the Elizabethan spirit of progress.

In Peking we have just had our second war within three years. This last struggle caused ten thousand casualties, and wasted millions of dollars. In other parts of China the warfare is continuous. Brigands infest the country. These not only rob and kill, but kidnap and hold to ransom. Nor are foreigners immune from their bloody hands. As though these man-made troubles were not enough, we have now a famine and twenty million people without food. This will certainly breed further disorders for future years.

Excepting in or near large centres of population, China is agricultural. Most of the Chinese are peasant farmers, but communications in the North and West are scanty, and the few railways are oftentimes treated by the soldiers as if the trains were their private playthings. The officers of these same soldiers annually smuggle millions of bags of rice to Japan, for private profit, and the native customs (*likin*) dare not interfere. Mines and similar profitable enterprises are likewise gobbled up by these gentry, through devious crooked devices. In THE THEOSOPHIST for February, 1913, when writing on the new republican organisation, I optimistically stated that "the new administration is a people's, not a soldier's Government". Unfortunately the exact reverse has turned out to be the truth. Otherwise, the article may be described as an intelligent anticipation.

This is the debit side. On the credit side we find :

A sense of nationality which had its origin at the birth of the Republic. This is slowly growing, and public opinion is becoming more and more a power. It is still a fledgling, but there are youths and maidens willing to suffer imprisonment and even death for the deliverance of their native land. They have already done so. The existence of this spirit, and the certainty of its further development, make the wrongs on the debit side appear superficial rather than intrinsic.

Education is steadily spreading, but outside missionary circles it is almost wholly materialistic, and in some quarters ultra-socialistic. The ideals of some of the intellectuals in the Government National University, for example, include such thoughts as the abolishment of the family and of religion. Diffused among the student class there is much healthy idealism, but it is latent, uneducated, and sometimes fatuous.

The question then remains : Is "foreign intervention" the only end for China, or is there any other way ? Taking for granted, for the moment, that there must be forcible intervention from without, if China is to be preserved for the Chinese, how is it to be brought about ? Geographically and ethnographically Japan would be the natural intervener, but Japan has made such an event impossible by her own unaccountable blundering. The hatred of the Chinese for their island neighbours is too keen and incisive to permit of help from that quarter. Unless great changes come over the face of international politics, no other nation, or group of nations, is likely to be willing to face the task, and the Chinese militarists are even less likely voluntarily to surrender their power either to foreigners or to local public opinion, unless the latter become more articulate and wilful than it is now.

One only hope remains ; and though slower and less spectacular, it is after all the most penetratingly thorough, and perhaps the only way of safety. It is salvation from

within by aid from without. The scheme is this: Men or women who have qualified by sloughing off all racial, religious, class or other prejudices, and who are independent of the country *by birth and in purse*, might come to the rescue. This double independence is essential if such intervention is to be fully effectual. Theosophical lecturers, and mystics qualified to work, would undoubtedly form foci around which bodies of young, thoughtful Chinese students, trained in Western lore, would gather. These, in addition to being encouraged to spread the new teachings in the vernacular, might be taught the meaning of prayer, meditation, etc., and its value as an influencer of events. The kind of work in view would make Chinese social, political and moral leaders. If this hypothetical independent foreigner were also interested in social questions, he might, if he were tactful, successfully intervene, on occasions, politically also. In any case he would find many opportunities through the Press, through existing foreign and Chinese organisations, by new societies which he would form, and by addressing native gatherings, to which he would receive constant invitations, once his standing and his purpose were recognised. His work would indeed be only limited by his personal idiosyncrasies, his strength, and the time he could give to it.

Labour troubles have not yet become serious among the Chinese. Industrial enterprise is not yet sufficiently advanced. Here, then, is a field for the application of preventive principles, and the avoidance of the confusions which inexperience has developed in the capitalistic West.

The writings of one missionary-statesman, Rev. Timothy Riccard, D.D., were one of the prime factors in preparing the way for the revolution which ended the monarchy, and Mrs. Annie Besant is the outstanding living example of a beneficial "foreign intervention" in affairs of a highly civilised people. What has been done can be done again, but

the plan would require the entire time and undivided attention of any worker or workers. I had, however, no idea of suggesting its possibility until my conversation with my Chinese friend, which conversation synchronised with the arrival of a number of letters from different quarters expressing a desire to understand China better. Such is the inspiration behind this explanatory statement.

As a final word, I ask any whom these pages may interest to balance carefully the statements on the debit side against the credits. I have not exaggerated the serious condition of the country, nor have I overstated what the right sort of worker could accomplish. The reader, on his part, must not allow enthusiasm to lead him into rainbow dreams as to what is possible, without giving careful weight to the undoubted difficulties to be encountered ; also, before making any decision he should balance his opportunities for influencing his present environment against his chances of succeeding in China, the pros and cons of which have been set forth with fair clearness in the preceding paragraphs. If any want further information, and will ask definite and pointed questions, the writer will do his best to answer them.<sup>1</sup>

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## MUSIC AND THEOSOPHY

By MAUD M. FOOTE

MUSIC is one of the most beautiful things in life, Theosophy one of the most wonderful ; and there is a direct connection between the two. To the casual thinker, this may not be apparent, but a little study into the matter will reveal the truth. Theosophy, as a philosophy of life, deals with all expressions of life, and particularly with that of human life. As one of the greatest avenues of human expression, music finds its place in Theosophy. For music is speech through sound, a universal language. Through its medium the highest thought, and every emotion experienced by the human soul, can be expressed. Into one room may be gathered many people of various tongues and nationalities, unable to understand one another ; yet each understands this universal language of music and they are unified thereby.

Sound is the great Creator ; for, first of all, at the beginning of the universe was the " Word " spoken by the Logos. Later on, Man, made in the image of God, sounds his Word which shall be the key-note of his evolution, and through the mazes of the lower worlds the Word, ever resounding on the inner planes, finally brings him back again home.

From the first, music flooded the universe, for the Bible tells us " the morning stars sang together and all the Sons of God shouted for joy ". In the days of Greece, Pythagoras expresses somewhat of this idea in his theory of the Music of the Spheres. This to some may appear mere poetic fantasy, yet,



as one looks out on a starry night and sees the orbs of heaven moving in their orderly procession, it does not seem unreasonable that there should be an outpouring of harmony from them, a celestial music, as they move on their appointed way. Be that as it may, the beginning of our music, the foundation of our system, came from the Greeks. The Lydian tetrachord, with its interval of a fourth comprising two whole tones and a half-tone, affords the material for our diatonic scale. That the Greeks had a knowledge of the use of melody, we find in their hymns to the Gods, a few of which have been preserved through the centuries. Always, throughout the ages, music has been employed in worship, seeming to afford a direct link between man and Deity. The ancient Hebrews poured forth their souls in the songs of praise, triumph and sorrow with which the Bible abounds. And the religious service of to-day, Catholic or Protestant, stripped of its music—what would it be?

So we find, in all walks of life, that music is one of the greatest forces of evolution, a liberator from the lower into the highest realms. Music may be considered from two stand-points—the active and the passive, the one who produces music and the one who receives it. In either case it is equally potent as a great force. In the expression of music there are three distinct lines, which refer to the three bodies of the personality: technique through the physical body, emotional colouring from the astral body, and the design and plan from the mental body.

Taking first the active aspect—the performer, the producer of music—let us consider technique. Technique means control of power in the physical mechanism, and is attained through the will and intelligence working upon the body of action. When we think of that wonderful living instrument, the voice of the singer—tiny vocal chords which cannot be seen or touched, strung in a small compass of space—we realise how

subtle is the power to achieve control over this marvellous mechanism. The feats of the artist at the piano, at the organ, on the violin, are so stupendous, that in this day and age nothing in the technical line seems impossible. All this constitutes a great evolution of the physical body, in that it has become a plastic server of the dweller in that body.

But this is the least of all, for technique is but the handmaiden of music, and purely technical music suggests the words of St. Paul: "Though I speak with the tongues of men and angels and have not love, I am become as sounding brass or a tinkling cymbal." This love, of which the Apostle speaks, in music would refer to the temperamental side, that wonderful combination of mental poise and emotional colouring which, properly balanced, gives the intense satisfaction, and without which music is null and void.

The colouring to music is given through the body of emotion. Great purification has been attained in this body by the great artist, for all gross, exaggerated, highly coloured emotions have been eliminated, and naught but the delicate, pure tones of the higher levels of the world of emotion are expressed. There is also absolute control of the emotions, and this is one of the great gulfs that yawn between artist and amateur. Fear, too, must be cast away, for "perfect love casteth out fear," which in this case means that the love of the true artist for his work causes all fear to disappear, and there is the perfect poise of the artist.

Any understanding of music includes a conception of its form on the mental plane. The seed of the composition is on the higher levels of the mental plane, but it becomes clear-cut in concrete form on the lower mental plane. These are real forms in that world. Quite substantial evidence of this was brought to notice in the case of a young artist, a painter, who attended regularly, whenever possible, the piano recitals of the great Russian pianist Rachmaninoff, for the reason of the great

inspiration he received for his work. The explanation is clear, in that he became quite conscious of the mental forms and they came down through his brain, expressing themselves in drawings and pictures. Then, too, must not be forgotten the great feats of memory accomplished by all artist musicians. Indebly there seems engraven on the mental body the text of many a long and intricate programme. This also indicates a high evolution of the mental body. One remarkable case of this is that of a Swiss organist, M. Courboin, who is said to have a repertoire of over three hundred compositions, which he plays without notes. This means a great deal, for an organ programme also contains an infinite amount of registration, changes in stops, and combinations which must be made quickly and with absolute accuracy.

Thus we see what has happened through the active side of music: the bodies have become the obedient servants that they should be; there is a perfect ensemble, resulting in freedom; the ego speaks in terms of music; the soul sings its song. That this is so, is most apparent if one is able to observe at close range the face of an artist as he plays his inspired strains; it is not the ordinary countenance, but a face glorified as the Higher Self expresses itself.

Now as to the passive side, the part played by the hearer; how does it aid his evolution? On the physical plane it means the sweeping away of the barriers, the limitations, of physical-brain consciousness. Time and Space are not; we are unaware of happenings on the physical plane; during beautiful music we have been "away," and when it is finished we "come back" with a start of surprise.

In response to the higher emotions expressed by music, there is a reaction of the astral body which translates us even into the realms of the buddhic world. At a great concert, say that of a symphony orchestra, the audience, the hearers, are as necessary as the players to make the perfect whole. This

may be considered as a ceremony of occult significance where, through the leadership of an inspired conductor, who unifies the attention of thousands of beings for a few moments, the consciousness of all is lifted to the buddhic levels. This, too, means much for the city in which it occurs, for temporarily the great white light floods the city and makes much for its future uplift. In a smaller degree this is true of organ recitals, which pour out their fine vibrations to some distance, and any sincere student also may be a centre, letting his light shine as he works at master compositions; unconsciously he is raising the vibrations of his environment, sending forth peace and happiness. The effect of music during the war is too well known to need comment—the inspiration it gave to weary men on the march, as well as its constant cheer at all times.

The Egyptians were the first nation to ascribe healing quality to music. The Persians cured various diseases by the sound of a corresponding string on the lute. Music, as a means of purification as well as of curing disease, was much used in the School of Pythagoras. Even the Bible speaks of Saul being liberated from an evil spirit by strains from the harp of David. In these later days we too are beginning to recognise again the curative power of music. At Columbia University, New York, there is being made especial study of this subject. For music is harmony, and all forms of disease are disharmony (mental or physical). Music puts in order a deranged mind as well as bodily organs. This effect is produced in two ways: either the finer mental condition produced in the patient by hearing beautiful music reflects itself in the body, or the vibrations of music act directly on the nerve centres as a quieting force, or a stimulant or restorative, as the case may require. Music has been found to have a beneficial effect on the vicious and the insane as well as the sick. Physicians in insane asylums recognise its quieting power, the calm it gives as well as cheering those in deep

depression. In one asylum where music was tried as a treatment, one-third of the patients recovered, one-third improved, and one-third derived no especial benefit. Naturally where there is at least some liking if not love for music, its effects are more pronounced.

All this affects to a degree the mental body as well as the astral, but there is yet a greater expansion of the mental body as one understands and comprehends the intellectual side of a composition. Its form on the mental plane being first assimilated, one is raised to the higher mental world and there comes into touch with the essence of the composition in all its purity and beauty.

And of the composer—what shall we say of him? Surely he is one who walks with God, a creator in a world beautiful. In the community music of to-day we have perhaps the reincarnation of the old folk songs when the people sang together, although it is a more artificial method than the natural expression of the folk song.

The old ballads and folk songs were songs of the people, composed by the people for the people, handed down by oral tradition from one generation to another. Because of their simple beauty they have lived through the centuries. It has been said that the soul of the peasant breathed through these simple songs with the same pleasure that the bird delights in its musical lilt. The singing of these songs was a great unifying power in the village games, festivals and public gatherings. So to-day again we are encouraging the people to sing together simple melodies that touch the heart and bring happiness and a sense of unity.

The musical settlement work, now well established in the large cities, is also a recognition of the great power of music as an evolutionary force. So in whatever way it is considered, it must be admitted that music is one of greatest "liberators" in life to-day.

In Life and Music there are many analogies to be found. An eminent musical authority states that "a tone becomes musical material only by association with another tone; isolated, it is not music". So with us, we live not unto ourselves alone, but are of the greatest value, develop the most, as we have the greatest number of contacts with different types of people.

We learn a great lesson of tolerance from the study of the orchestra. Here are found the four choirs of strings, woodwinds, brasses and instruments of percussion. Even these latter are quite necessary, and their apparent "noise" is always attuned to the rest of the orchestra. Each instrument speaks in its own idiom; a phrase applicable to one is quite inappropriate to another; but yet all are needed to make the perfect whole. So with those we meet: perhaps we may not like their song, or the instrument through which they are expressing themselves; yet all are necessary to complete the beauty of the Symphony of Life.

Apropos of this thought, Lilian Edger, in *Gleanings from Light on the Path*, relates a charming allegory. At the world's beginning the Great Spirit formed around Him a chain of song which, composed of many and varied sounds melting into one great tone, should sound forth His glory. One spring morning a crow on a gate-post was singing his song, while near by, in a neighbouring elm tree, a thrush building her nest was pouring out her beautiful strains. The passers-by began to jeer at the harsh croakings of the crow, which sounded so discordant after the song of the thrush. So the poor crow hid itself away in shame and ceased to sing. At the close of the day the Great Spirit spoke through the evening breeze, asking why His chain of song was broken, why it had ceased to encircle the universe. The poor crow knew these words were spoken for him, so he answered telling the story of his efforts, how they were unworthy to compare with the thrush, and of the

jeers called forth from the passers by, all of which made him cease singing. Then the Great Spirit answered in these words: "What matters it if the voice of the crow is less soft and delicate than the melody pouring forth from the throat of the thrush? Can one voice make up the harmony of the universe? Nay, if even one voice is silent, how shall that harmony be complete? Know ye not that every sound has its part to fill in the great chord, whether the croaking of the crow or the song of the thrush, and that all alike are pleasing to the Great Spirit, if only they come from a heart that is filled with gratitude and love?"

The two modes of music, major and minor, illustrate the positive and negative sides of life. The one is to do, the other is to bear. As the contrast of these, the blending of the two, produces the most beautiful music, so is that life the most satisfying which contains the two types of expression—the doing of things and the sacrifice. Music rests on three elements—rhythm, melody and harmony; these, too, are the most potent factors in life. Rhythm, the heart-beat, the pulse of music, is also the first expression of life; everything moves to a great and mighty rhythm. Elsa Barker, the writer of *Letters from a Living Dead Man*, states that the reincarnations of a soul are as rhythmic as the beating of the human heart.

Melody, called "the life-blood of music," is comparable to the great Love-emotion principle which pervades life. Harmony is the science of the relationship of tones and musical ideas. The perceiver of the harmony of life is the ego, who from his lofty standpoint can see experiences co-related, their meaning and true relation to the one large life of the soul. Two principles are necessary to understand a musical composition—unity and variety. So in life, behind the many must we see the One, and also see the One in the many.

A *motif* in music is worked out by repetition, sequences, contrasts. Mabel Collins in one of her books states that if a

soul fails under a certain set of circumstances, it is brought face to face again and again with these circumstances through several incarnations, perhaps until the problem is solved as it should be. Here we have a "*motif*" in life worked out.

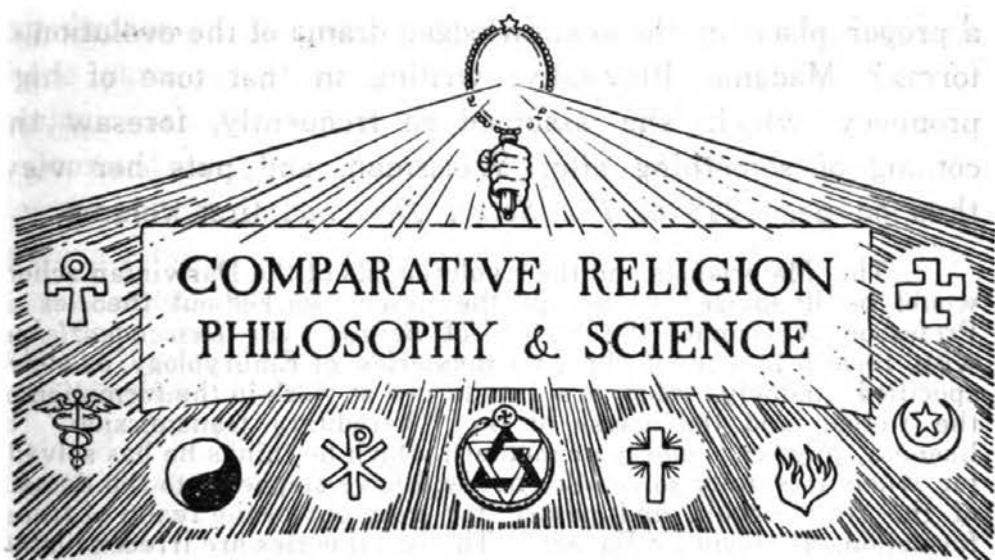
A law of harmony is that dissonances are always resolved into harmonies. To remember that this is a law of life as well, makes it easier to hear the dissonances, knowing that "there is a solution for every problem, and that the soul's first duty is to be of good cheer".

In musical composition, statement of the theme is followed by contrast, always concluded by re-statement of the theme. This is a formula of life and evolution as well. The contrast is only for the better realisation of the theme. The crashing dissonances of the war have afforded a striking contrast to the great theme of Life. Just now strange modulations are working themselves out; taken alone, they are somewhat unlovely; but when the ear begins to hear and recognise their relationship to the new harmonies of the future, they are exceedingly beautiful. For the Great Composer makes no mistakes in His work; the "Word" of Love, sounded forth at the beginning, will ring out in new and more beautiful harmonies than ever before in the civilisation to come. So, whatever happens, we may rest assured that all is well, and that if we hear with the inner ear, naught but Harmony and Beauty pervades the universe. This is the meaning of the relation of Music to Theosophy.

Maud M. Foote

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## A NOTE ON EVOLUTION

CHIEFLY FOR STUDENTS

By FRITZ KUNZ, B.A.

SAMUEL BUTLER put with exceptional neatness the idea of the continuity of the germ-plasm and all that that theory involves, when he said: "*A hen is only an egg's way of producing another egg.*" Why then, say the Darwinians, are there any hens at all? That statement and that question put the student face to face with the two problems in evolution which need adjustment in the light of Theosophy. More elegantly stated, they are to the effect that if the reproduction cell series is a continuum from the earliest times, and "unpacking" is all that occurs, what is the function of the individual, if he makes no impress on the primordial substance of the germ-plasm? And if, on the other hand, characteristics

—by whatever means—are modified by the experience of the individuals, how shall we assign to Mendelism and mutation a proper place in the acknowledged drama of the evolution of forms? Madame Blavatsky, writing in that tone of high prophecy which she assumed so frequently, foresaw the coming of something after Weissman, and puts her view thus on page 243 of *The Secret Doctrine*, first volume :

The Materialists and the Evolutionists of the Darwinian school would be ill-advised to accept the newly worked-out theories of Professor Weissman, the author of *Beiträge zur Descendenzlehre*, with regard to one of the two mysteries of Embryology, as above specified [namely, what are the forces at work in the formation of the foetus, and the cause of the “hereditary transmission” of likeness, physical, moral or mental], which he thinks he has solved; for when it is fully solved Science will have stepped into the domain of the truly occult, and passed for ever out of the realm of transformation, as taught by Darwin. The two theories are irreconcilable, from the standpoint of Materialism. Regarded from that of the Occultists, however, the new theory [H. P. B. was writing in 1888] solves all these mysteries. Those who are not acquainted with the discovery of Professor Weissman—at one time a fervent Darwinist—ought to hasten to repair the deficiency. The German embryologist-philosopher—stepping over the heads of the Greek Hippocrates and Aristotle, right back into the teaching of the old Aryans—shows one infinitesimal cell, out of millions of others at work in the formation of an organism, alone and unaided determining, by means of constant segmentation and multiplication, the correct image of the future man, or animal, with its physical, mental and psychic characteristics.

*The Secret Doctrine* then goes on to raise the pertinent question: Where did this perfect infinitesimal cell originate? The answer is, of course, that it comes from hidden, atomic worlds, and its immunity to change is defeated in the case of each individual by forces which act, under karma, from the same worlds. The method of this working Mr. Jinarājadāsa has explained somewhat in the first of his lectures on *Theosophy and Modern Thought*, so that in its broad outlines the enigma of the interrelation of immutable germ-cell and changing and plastic body-cells has, for the Theosophist, vanished. There are, however, certain parts of the story of the growth of forms one from the other which have a special

interest, and I propose, as a sort of link between Mr. Jinarāja-dāsa's explanation of the Builders, and H.P.B.'s vast, sweeping strokes in painting the panorama of the past, to indicate those parts by means of some diagrams dealing with the geologic record of evolution. I assume that the reader is acquainted with the general outlines of the theory of the descent of one species from another. Those who are not, can always refer to the *Encyclopædia Britannica*, Eleventh Edition, article upon Palæontology, especially the fine plate opposite page 554, dealing with the horse, the classic example in the palæozoologists' stock. I will merely explain my diagrams.

As the earth cooled, in the Second Round (see *Man: Whence, How and Whither*) a crust or skin (as the *Stanzas of Dzyan* have it) formed over the surface. This skin covers a mass of amorphous materials about 8,000 miles in diameter, called the magma. The magma is under terrific pressure, but it must not be supposed, as is vaguely so often done, that the pressure is chiefly that of the skin. The skin is merely a covering, like the human skin, to finish off and make habitable a body which consists of materials far more rigid than itself. How the magma can be both rigid and fluid I leave to the physicist to explain, though indeed it is quite simple, as we see from the analogy of a moving column of water, which has solid properties. At any rate, there is this amorphous mass, of which we know nothing very precise. It is the workshop of the Third Logos, called in the Roman system (in this connection) Vulcan, and by the Greeks Hephaistos. He here evolves and perfects vast, inconceivable masses of mineral life, primordial substance from which later, in and on the skin, the Second Logos will make forms. The work of the Third Logos still goes on. Radium is one of his most recent creations, from our point of view, though Uranium really is the more recent, and probably others are in course of manufacture and design.

The first diagram shows to scale the proportion of the thickness of the magma to the crust. I have allotted the

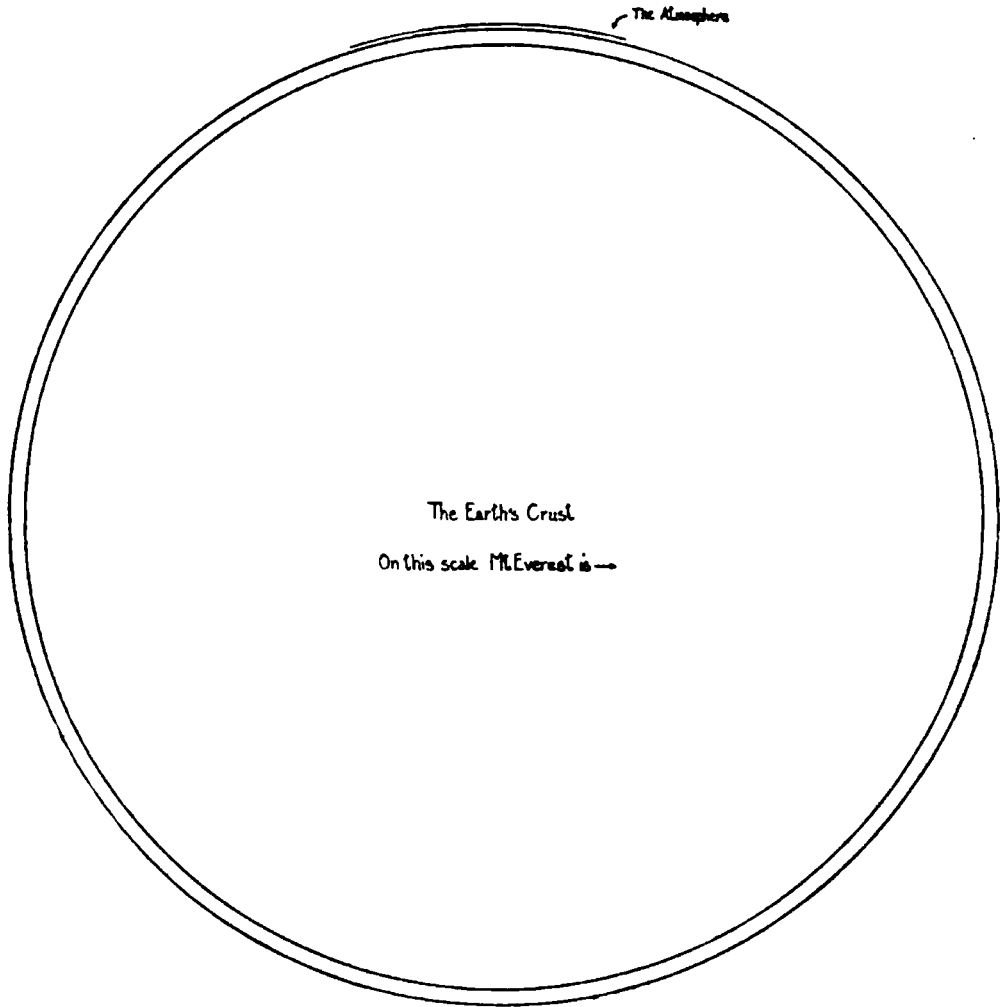


DIAGRAM I

utmost limit of size to the crust, and yet, notwithstanding, it is obvious how very thin the skin is. Fifty to a hundred miles of thickness is computed by competent mathematicians, upon the basis of seismographic and other evidence, to be that utmost limit of the crust which, despite what we consider its rigidity, trembles like the skin of a jelly in conformity with the waves which pass through and over the surface of the

magma. I have given in my diagram a little more than the limit, making our earth a little more thick-skinned than the cautious scientist allows just now, partly to show my independence of the mere scientist, and partly because I think that our earth must be pretty thick-skinned to endure calmly some of the things we see going on nowadays. A while ago he would have rolled over axially and wiped out most of the human vermin with glaciers, or wrinkled his hide and poured out lava here and there from the hot spots (which begin two or three miles down, on the average) and made things warm for the troublesome folk. Even allowing for the extra thus required, the coating is not much, and when we consider the height of the atmosphere (I allow fifty miles for appreciable densities of air, up to cirrus cloud heights), and realise that that is about the limit of the solids (in our earth-crust sense), liquids and gases, we see how little and superficial our "solid" earth is.

One sad thing is to be noted about the diagram. At the end of the arrow after the words, "On this scale Mount Everest is," I drew on my original chart a tiny dot—on the eighteen-inch original the dot was one thirty-second of an inch. But the engraving could not show anything so small. So the observer must imagine something too small to be seen. That represents Mount Everest vividly! The deepest valleys in the sea-floor are about the same. Thus, taking him in the large, our earth is a thinnish-skinned person with a rather smooth face.

Now within, and just now on, that crust is the whole record of the work of the Second Aspect of the Logos, as far as physical work on this globe is concerned. The past history is written in the geologic records. Those records vary enormously in different parts of the world, according to the facts we broadly know through our information about Atlantis and Lemuria. Some time, when there is opportunity, it will be

exceedingly interesting to piece together into our key-map the fragments of the puzzle which the researches of the palæographer have given to us. For the present we can only relate his broad outlines with ours.

He does not find it possible to assign times, and puts about a hundred million years, though H. P. B. states dogmatically that 320,000,000 were required, as the time since the first sedimentary rocks were laid down, long before physical life was possible on this planet by anything except minerals. For *Secret Doctrine* comments upon the time-periods, the reader may see page 750 of Volume II, and following pages. A clear idea of the conditions and the beginnings of life are given broadly by my second diagram, adapted from *The Modern Review*.

Diagram II represents a clock, in which the whole period of the solid world is divided into twenty-four "hours," each "hour" being from four to twelve millions of ordinary solar years, according as you accept the short or long periods of time various scientists and occultists have allowed. The periods are, at any rate, broadly relative. The first six "hours" represents twenty-five or a hundred or so of millions of years during which the earth was solid in the sense that it had evolved from the nebular stage through that of gaseous and molten metal into a condition when there was muddy water covering all its surface—boiling, muddy water, with lightning flashing freely from thick clouds, through murky and poisonous vapours, so thick that the sun would have been invisible had one been on the surface of the boiling sea. This portrays the very end of Round One or early part of Two (see *Man*, p. 82). The ordinary scientist calls this the Azoic or No-Life Age, because there are no records of primal or vegetable life in the rocks of that period. After that things settled down a little more, and we have them as pictured in the next six "hours," divided into two periods, though classed together as the Eozoic,

or Dawn-of-Life Time, because during this period, it is conjectured, life must have existed, since records of forms are found in

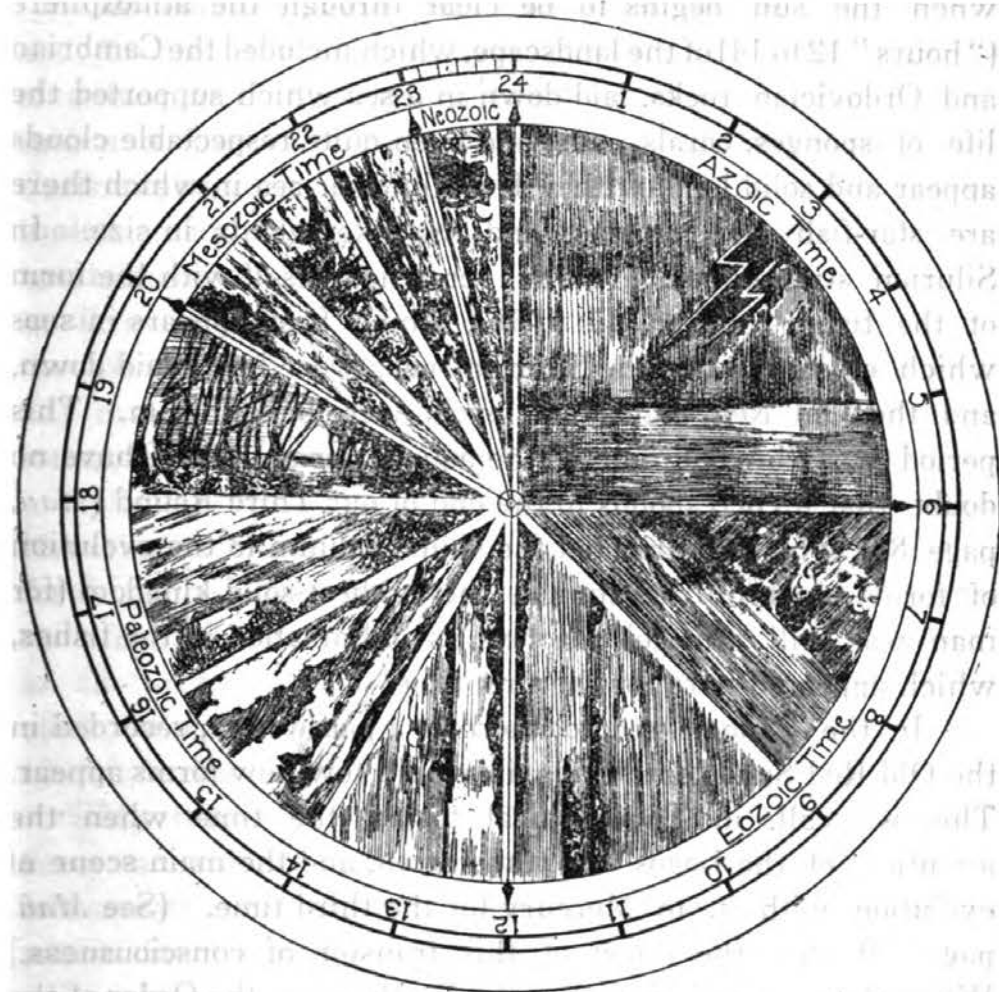


DIAGRAM II

Each picture represents the salient features of the landscape in different earth periods of Rounds Two, and Three and Four.

the rocks succeeding this period, forms whose nature requires us to posit earlier simpler forms. The records of such life as may have existed in Eozoic times naturally would not survive to our times, because the land was still scarcely more than boiling mud and hot rock, with volcanic and other cataclysms occurring without notice at any moment. This Eozoic time is, roughly, our Second Round, as per *Man*, pages 83 and 84. After this, forms

were of such a character as to be recognisably different from mineral, and we enter the Palæozoic, or Earliest Life Period, when the sun begins to be clear through the atmosphere ("hours" 12 to 14) of the landscape, which included the Cambrian and Ordovician rocks, laid down in a sea which supported the life of sponges, corals, etc.; and even quite respectable clouds appear and solid land, with a decently clear sea in which there are star-fish and molluscs and the like, giants in size. In Silurian strata-times, evolution crowned itself with the form of the fish ("hours" 14 to 16), which first appears in seas which existed when the Silurian rocks were being laid down, and the Old Red Sandstone levels were being begun. This period was the triumph of the aquatic forms—and I have no doubt that it corresponds to the end of our Third Round (*Man*, page 89), which contributed the spinal column to the evolution of forms—and in the animal, the highest solid kingdom (for man was still etheric) reached its culmination in the fishes, which appeared here for the first time.

In the geologic record there is a pause here, recorded in the Old Red Sandstone levels, in which few new forms appear. This we call, in Theosophical terms, the time when the attention of the Logos was transferred, and the main scene of evolution with it, to Mercury for the third time. (See *Man*, page 90, for the effect of this transfer of consciousness.) When Round Four' opened on the Earth again, the Order of the Day was to produce land creatures, using the highest principles developed in the earlier Round, namely the vertebrate system which the fishes had developed, and similarly for land plants the system which the highest aquatics had perfected in the Round just past. The Opening of Round Four, our present Round, is indicated in "hours" 16 to 20,

<sup>1</sup> Students will find it profitable to bear in mind that the three descending Rounds correspond to and, so to speak, are evolutions in gaseous, liquid and solid matter. The Fourth is the Balance or Antakarana, and the upward arc is in reverse order. All correspondences then hold good.



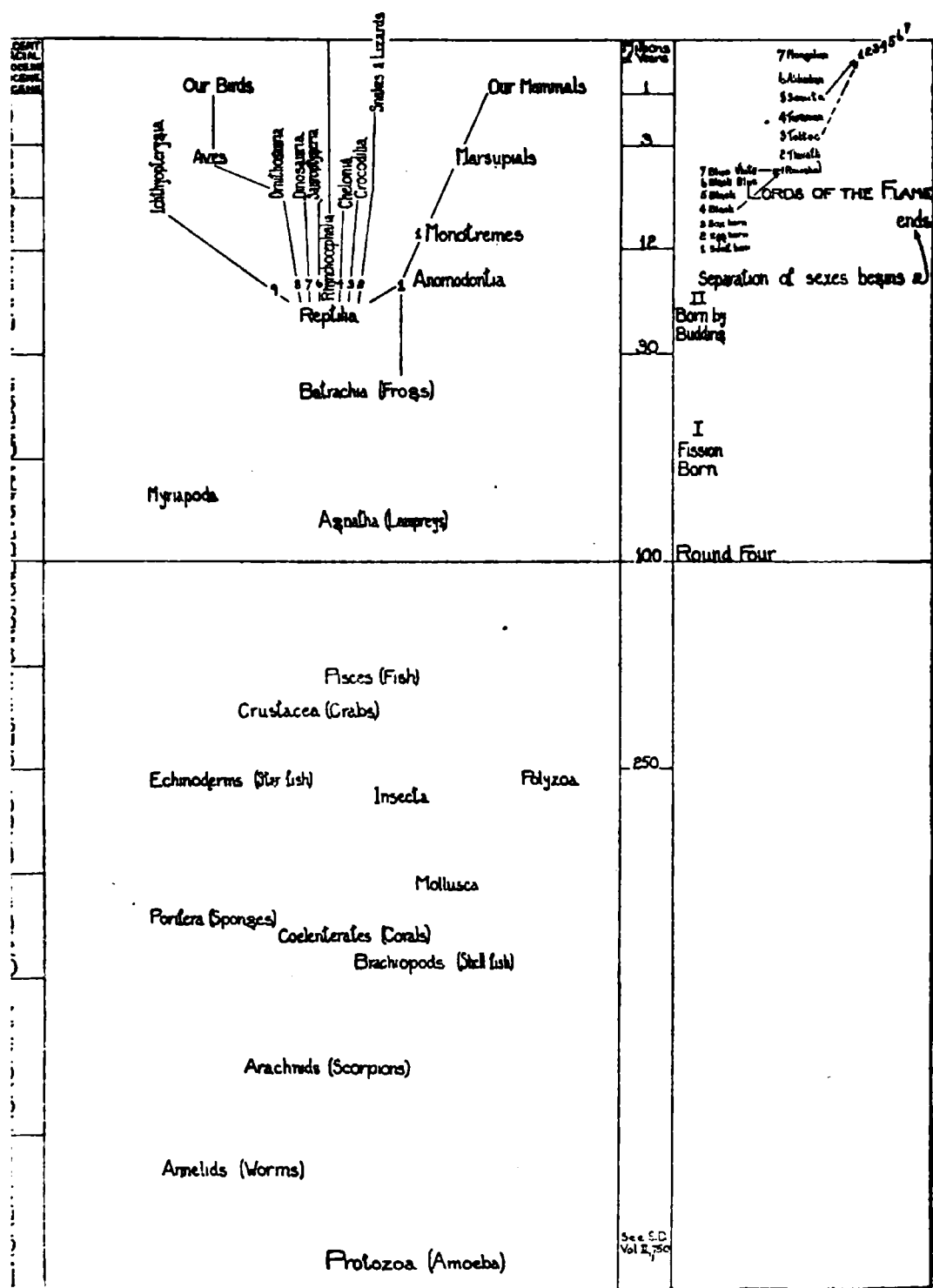
Devonian and Carboniferous, which was ushered in by the struggle of the new times with the old, humans against "water men terrible and bad," and then, that over, the sudden and, to the ordinary materialistic scientist, inexplicable burst of evolution of new forms, the natural consequence of the return of the attention of the Logos to the globe. Hence the Carboniferous and Permian period, with its gigantic shrubs, insects, and the earliest *Batrachia*, ancestors of our amphibians. Then the Mesozoic Times, with the appearance in Triassic Rocks of the earliest reptiles and the perfection of the *Batrachia* ("hours" 20 to 21), the giant Saurians (21 to 22) in the Jurassic, and the beginning of our own modern forms, and the sudden (and again, to the ordinary scientist, inexplicable) disappearance of the Saurians, in the Cretaceous. Neozoic Time brings in nearly our own forms—the mastodon, for instance. The narrow black wedge under the 2 of 24 in the diagram represents the time of solid physical man, so far as the archæologist has as yet determined. In terms of the clock, this is twelve "minutes," or 200,000 years. Out of that, written history is twelve seconds. Poor little man!

My third diagram shows the details of the relationship of race and animal evolution and certain great events. On the left are the geologic strata, not arranged according to comparative thickness, but merely serially, the Sandstone being indicated separately from the Devonian intentionally, though this crosses the ideas of the older school of geologists. The Permian is put on a level with the Carboniferous in importance. Opposite these geologic strata or horizons the first appearance of each animal type is noted, with a rough indication of the meaning of the Latin terms by giving a modern English equivalent—a rough equivalent, for of course the modern sponge, for example, is not to be taken as a fair specimen of the Cambrian *Porifera*, which in size and organisation was much more wonderful. The next column gives time in millions of

years, adapted from *The Secret Doctrine* and *Man*. Naturally the apportionment is approximate only. On the right, the appearance, and extent in time, of races is approximately indicated. The reader versed in Theosophical facts will notice that with the appearance of nine specialised forms of *Reptilia*, the separation of the human sexes began, and that monotremes (egg-bearing early mammals) are collateral with egg-born Third-Race men. Also that with the coming of the Lords of the Flame came the enormous quickening of life which produced the amazing great Saurians.

The student will notice that with the extinction of the *Ornithosauria*, *Aves* arose, and hence our birds. The life that now ensouls insects and reptiles passes on afterwards to birds. (See *The Hidden Side of Things*, 1919 Edition, page 86, where it will be seen that antediluvian reptiles stand approximately in evolution with our modern reptiles.) At that time, when the great Saurians lived, the life that ensouled them was in the human line. Now the reduced reptile forms are used for the life that passes into the birds. The student will also notice that with the appearance of the Toltecs the giant reptiles began to vanish. Occult research goes to show that it was the Atlanteans that began the development, under Nature, of the modern animals, the far-off beginnings of our modern domestic animals, which crown the line *Anomodontia*, Monotremes, Marsupials, wild mammals. Birds, snakes, lizards, turtles and crocodiles form the rest of our chief present vertebrate land and air, or water and land animals, and from the far-off times of the earliest reptiles but one creature has descended almost unchanged to our times—the little sphenodon lizard or *tuatara*, a direct descendant from the *Rhynchocephalia* of Lemurian times—found now in New Zealand, where its ancestors of twelve million years ago flourished.

One point must be noted. As our earth was the scene of solid animal land life even in Palæozoic times, it might be



### DIAGRAM III

expected that the remnants of man should also be found in rocks of that or at least Mesozoic time. But it must be remembered that the First or Fission-born Race of Round Four, and the Second, born by budding, were almost entirely etheric. Then came the separation of the sexes—animals first, men afterwards—and gradually the densification of men's bodies. Thus in the earliest human races the structure is loose and subject to early decay, and therefore few remains of those early races exist; but time will justify, by the discovery of Atlantean remains in due time, and even perhaps of late Lemurian, the occult records and their readers.

One final point may be mentioned. The Atlantean (Fourth Root) Race was developed from the fourth Lemurian with an admixture of the seventh (*Man*, page 108); and the Āryan (Fifth Root) Race from the fifth Atlantean with admixture of the third (*Man*, page 255). The close student of the Theosophical literature will conclude that the Sixth Root Race will spring from the Āryan Sixth sub-race (future North Americans) with an admixture of the second Āryan sub-race, the Arabians, represented, I suppose, by the Jews. Curiously, it is almost only in America that the Jews actually fuse with the other peoples! The Seventh Root Race will then rise from the seventh Āryan sub-race (future South Americans), with an admixture of the first sub-race, the Indian root-stock. That means that Indian colonisation will occur in South America in due course, and that people prominent in work in India are likely to be prominent in the Seventh Race. These principles indicate that races, like men, have their sub-note as well as their note; the sub-note that goes with four being seven, in the case of the Races; with five, three; with six, two; and with seven, one. A curious and significant fact!

Fritz Kunz

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## CREATION<sup>1</sup>

By L. P. KANNAYYA

*In God's Name, Compassionate and Merciful.*

ACCORDING to the ethical sources, God willed, in virtue of His countless "Names," to behold their individual truths—or rather His own truth—in one existent collective, that would not only gather up by its very existence all matters pertaining to "Names," but indicate both Him and His purpose. For the seeing of a person in a mirror is not precisely like beholding his self in himself, because his self is mirrored to him in the form the mirror reflects, the reflection not being possible without the mirror and the presence of the beholder.

So in the beginning God made the universe a framework, as it were, of existence in a state of equilibrium, without the soul, so that it resembled a bare, unsilvered mirror-glass. No form that is in equilibrium will decline to receive the silvering of the soul; and the acceptance of the soul by form is evident from the expression—"to blow the soul". The "blowing" is not all that it signifies, but implies fitness as well on the part of the form to welcome the soul. God blew the soul; He looked into the universe, and the mirror-universe thus received its polish and silvering. In the usage of Sūfis the universe, made in this wise, is interpreted as *Insan-Kabir*, the Great Man, the Macrocosm.

<sup>1</sup> From the Arabic of the great Master Shaik, Al-Akbar Hazrat Imam Mohyuddin Ibn Arabi.

Among certain powers of the universe are the angels. To the universe they are what the powers spiritual and physical are to man. Every one of the angelic powers is naturally so self-centred that it fails to recognise anything superior to itself. It therefore knows not that in man are powers lofty and sublime, by reason of the collective that he is of "unity," "names" and "matter," or what the physical nature needs for its phenomenal appearance. This collective, called man-intellect, is incapable of knowing, for its function is intended to represent the relations of external things among themselves, or, in short, to think matter. The function of knowing is a special one, and is never attained but by unveiling, in the light of which is revealed the source whence form receives and accepts the soul. Man is named "man" because of the inclusion in his make-up, and because of his possession, of all truths of the universe. He is for God what the pupil is for the eye, since by the pupil the eye sees. In other words, God beholds the universe through man. Man may therefore be summarised as the man that is non-eternal, yet eternal without beginning; non-eternal, since he, in the aspect of the known, exists in divine knowledge, that is, of permanent and perpetual creation; yet eternal without end, since the cause of creation is eternal. Finally, man came to be a medium between God and the universe, yet a living collective of truths, divine and mundane. Also he is to the universe what a seal is to the treasury. In this aspect he is also named vicegerent, because God safeguards the universe by and through him, as monarchs their treasure by seal. The vicegerent thus guarantees the preservation of the universe, which is safe and continues to be so, as long as he dwells in it. But when the seal, the man, is no more intact and ceases to exist, there will not remain what God placed in the universe. What is in it will no more continue or stay. There will be commingling of things and things, and the divine expression will trend towards

the end. Man will then pass to be the seal over matters of the last day.

What appertains to form manifested in man through "names". By physical existence man became the collective. And owing to this very collective arose the controversy between God and the angels, affording great and lasting lessons to man, in which he was no participator. The angels were not blessed with the devotion peculiar to the vicegerent; nor were they steadfast in the requirement of adoration adapted to glorify God; they were ignorant of the fact that there were "names" still beyond their reach; they did not count their rosaries nor glorify God with other "names," for a knowledge thereof implies greater capacity, which they inherently lacked. All these omissions and drawbacks were asserted in them, and influenced them to animadvert on Adam with: "Wilt Thou place in the earth one who will do evil therein?" This statement of theirs was nothing more than a controversy—a controversy in keeping with the temperament they possessed. What they said against Adam was a simple expression of the idea that they had of him. If their build and nature did not bring out the controversy, they would not have said what they did. If they knew Adam, they would not have rushed into the controversy. But devoid as they are of discretion, they did not content themselves with the taunt alone, but, impelled by the worship peculiar to them, went to the extent of adding that Adam would cause bloodshed on the earth. They were thus not aware of all the "names" that Adam knew, nor did they hallow God in the manner Adam did.

According to Masters, things extant are the manifestations of the Divine Mind. Categories, though of mind, are inseparable from things extant. Due to them are authority and effect in everything that has external existence; nay, things extant are the images of categories, though not categories themselves,

since they never take concrete shape. They are the outer of things, by reason of their being the picture of things; and the inner, by being rational. It is not possible to eliminate categories from the mind, nor is it possible to conceive their cessation from being rational by the existence of things in the external, be they of time or no time. The relation of a thing to its category is always a singular one, though the authority constituting the relation may vary according to the individual truth selected of a thing. Take, for example, life and knowledge. Life is rational and so is knowledge. Knowledge is different from life, as life is from knowledge—each is an indecomposable truth in itself. Concerning God it may be said that He has life and knowledge, and therefore that He lives and knows; the same may be said concerning the angel. The relation of knowledge to knower and of life to liver is, each in itself, a single relation. When a relation is once established between a category and a thing extant, the thing authorises the category according to the environments in which it is found. For example, concerning God's knowledge it may be said that it is eternal, and concerning man's knowledge it may be said that it is non-eternal. Knowledge at first authorises when it is found in a person to say that he is a knower, and the knower in his turn authorises knowledge by stating that knowledge is non-eternal in the non-eternal and eternal in the eternal. Thus categories and things extant replace one another, that is, are subjective or objective according to the varying conditions.

Further, categories do not permit the analytical presentation of their parts, because they are indecomposable, as already stated, into things qualified by categorical attribution. The attribute humanity is not separable from man, nor does it become several on account of the multiplicity of individuals. It is always rational and of the mind. Unlike the relation of things extant to their like, which is easily understood on



account of their existence in the external which gathers them all, that of the categories to things is mentality on the one hand and existence external on the other; and without the latter, the field for categorical operation, the relation continues to stay in the mind actionless, effectless and valueless.

Evident, then, is the need, want, or, in one word, dependence of things on God who evolved them, since in their own essence they are possibilities. They are not sufficient for themselves, not self-originated, not self-sustained, but are beholden to the self-sufficing God for their existence. All categories are marshalled out as things of phenomena in His existence. Each category urges God to evolve in His existence (since existence is not theirs) its image or the thing of the universe in a form compatible with the resultant of the relations of names which the category has. Things thus constitute the medium in which to know, realise and actualise God. It is revealed: "Verily He has shown us His signs in the non-eternal." We argue God through our self. In doing so we do not qualify God with any attribute with which we are not attributed, barring existence, which is peculiar to Him alone. When by self we know God, when by self we relate to God what we relate to ourselves, for a right knowledge of which revelations were given out by the elect, the attribution of God's existence is accorded to us wherein to function according to the attributes bestowed by our individual categories. Though we of the universe are of one solitary existence which gathers us all, still there is the factor of differentiation at work, differentiating one from the other. Had there been no such factor, there would not have been abundance in unity. And that factor is none other than the desire to exist. We thus behold God as many, and God beholds us as one. Owing to the dependence for existence on God's desirelessness, which we lack, God is attributed with eternity, and this at once excludes priority. God is thus both first and last. He is last in being first, and

first in being last. Had there been such a thing as priority for God, His being last would not have been possible, for there is no termination for categories, since they are *ad infinitum* and there is no question but that God is the end of categories, since they originate in Him.

God qualified his nature with an outer and an inner, and we are similar, in order that we may know God's outer by our outer, and God's inner by our inner. God qualified his nature with wrath and resignation, in order that we may fear his wrath and hope in his resignation. God attributed his nature with dread and glory, in order that we may dread him and love Him. God attributed His nature with veils of darkness and veils of light, and these are bodies physical and souls subtle. The universe is thus gross and subtle, and constitutes a veil over divine unity. Owing to its pluralistic nature it is incapable of realising God as one. It therefore remains perpetually under a veil, which is never lifted, despite its knowledge that it is differentiated from God by its want to exist.

God did not therefore gather aught for Adam with both hands but greatness, and He said to Satan: "O Iblis, what prevents thee from adoring what I have created with my two hands," for Satan had no such collective as that of Adam, which qualified him for vicegerency. If Adam were not to appear in the likeness of Him who made him and held him in that which goes to make up vicegerency, he would not have been vicegerent. And if there were not in Adam all those requisites which the dependents need of him as their vicegerent, he would not have been vicegerent, for the vicegerent should possess what the dependents need, otherwise he is no vicegerent. The greatness of Adam thus consists in his gathering the two forms of the universe and of God, and these are the two hands of God. The outer form of Adam consists of the truths and form of the universe; and his inner, God Himself. God said: "I become the power of his hearing, of

his seeing, and so on"; but did not say: "I become the ear, the eye, and so on." God thus differentiated the two forms—inner and outer.

God is thus immanent in everything extant, in proportion to its fitness and capacity. The collective is reserved and decreed to the vicegerent. If there were no categories, no authority would have been manifest in things extant.

Adam's physical body means his external; and his soul, his internal. Adam is both God and the universe. He is a single nature by which the species Man came to be, and it is indicated in the divine statement: "O ye folk, fear your Lord, who created you from one soul, and created therefrom its mate, and diffused from them twain many men and women." "Fear your Lord," means that one should regard what is his outer as the guardian of his Lord, and what is his inner, though it is his Lord, as the guardian of his self, since action originates in self and may be good or bad. One should save the Lord from unrighteousness, and know himself as saviour of his Lord by rectitude. Again, the God of strength and dread informed Adam of that which He placed in him as a special trust, and explained that trust by His two hands, in one of which is the universe, and in the other is Adam and his offspring, and decreed and differentiated states and stations in and through Adam to his progeny.

L. P. Kannayya

## MYOPIA

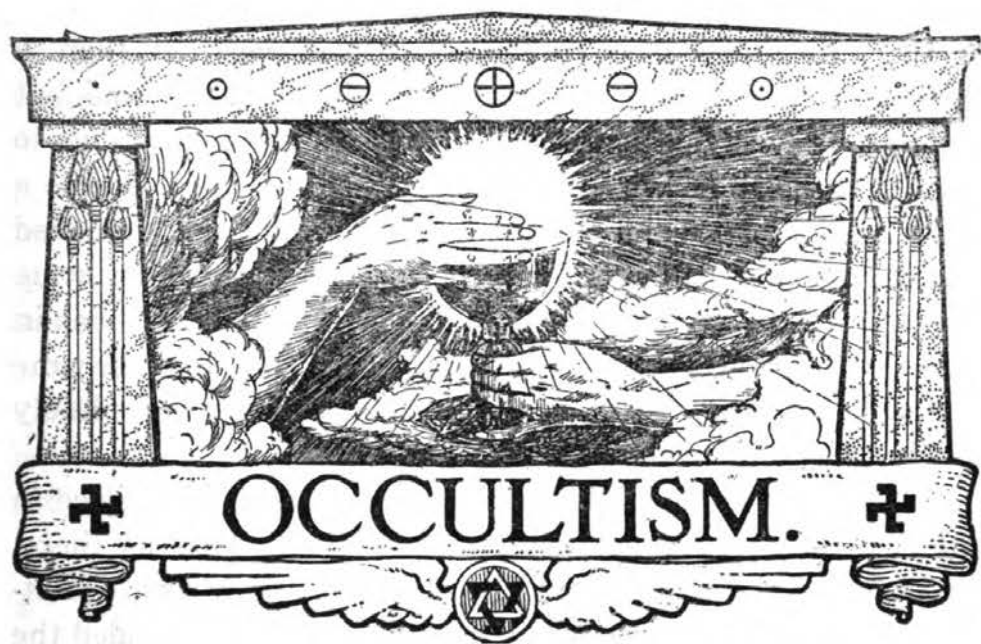
"LORD CHRIST receive my soul!" he cried,  
And calmly died,  
Looking to lift in Paradise  
His eyes  
Toward his adored  
Ascended Lord,  
And with swift fingers through a wiry warp  
Weave praises on a harp.

Then, after some soft dreaming space,  
He saw a baby face  
Lit with ecstatic joy,  
And the plump sea-blue body of a boy  
Who swung to suit  
The wonderful shrill madness of his flute,  
While round him dancing girls their anklets rang,  
And "Kṛṣṇa, Kṛṣṇa, Kṛṣṇa!" circling sang.

"Away, O heathen things!" the dead man cried,  
"I seek a pierced side,  
Forehead thorn-crowned,  
And great sad eyes.  
This, only this my longing satisfies."

Whereat the flute's glad sound  
Sank to a sob of sweet compassionate wind  
That murmured, "Blind, O blind!"

JAMES H. COUSINS



## NOTES UPON SOME CHRISTIAN SAINTS

By THE RIGHT REV. C. W. LEADBEATER

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### S. ALBAN

S. ALBAN is the patron Saint of many Christian churches. He was very closely associated with our country of England, with the Church and with Freemasonry, and played an important part in all of them. He was a man of noble Roman family, born at the town of Verulam, in England, which is now after him called St. Albans. Verulam was at that time the capital of Roman England, though it is now but a small place.

Not many details are known of his life. The most prominent force in it was a life-long friend of his, called Amphibalus, a monk of Carleon, in Wales, though, I think, a Frenchman by birth. Those two were unusually close friends,

and Amphibalus undoubtedly exercised a great influence over Alban, or Albanus as his name was in Latin. They went together to Rome as young men. Alban was not then a Christian; he followed the ordinary religion of the time, but Amphibalus was a monk, and it was undoubtedly due to Alban's association with Amphibalus that he later became a Christian. Alban joined the Roman army, and achieved considerable distinction in it. He served in Rome for some seven years at any rate, perhaps longer than that. It was in Rome that he learnt his Freemasonry, and also became proficient in the Mithraic Mysteries which were closely associated with it in those days.

After this time in Rome, he returned to his birthplace in England, and was appointed governor of the fortress there. He also held the position of "the master of the works," whatever that may have involved; he certainly superintended the repairs and the general work in the fortress at Verulam, and he was at the same time the Imperial Paymaster. The story goes that the workmen were treated as slaves and wretchedly paid, but that Alban introduced Freemasonry and changed all that, securing for them better wages and greatly improved conditions generally. Freemasons will have heard of the Watson manuscript of 1687. In that, a good deal is said about S. Alban's work for the Craft, and it is especially mentioned that he brought from France certain ancient charges which are practically identical with those in use at the present time.

He became a Christian undoubtedly through the influence, and perhaps following the example, of Amphibalus, and he was martyred in the great persecution of the Emperor Diocletian, which began in the year 303, because he sheltered Amphibalus and refused to give him up. I have myself visited the place of that martyrdom—a rounded hill outside the town of S. Albans. The story of the Roman Church is that a spring arose magically to slake the thirst of the martyr.

The spring is certainly there, but I cannot guarantee its origin. Offa, King of Mercia, built a great abbey in the year 795 over the shrine which was erected for S. Alban. His disciples embalmed his body, and it may still be seen in the abbey; the head is visible through a broken part of the shrine.

Soon after that, he had another important incarnation; he was born in Constantinople in the year 411, and received the name of Proclus—the name which, in after life, he was destined to make famous. He was one of the last great exponents of Neo-platonism—of that great philosophy of which we hear so much at the time of Christ, and a little later. His influence overshadowed to a great extent the mediæval Christian Church.

After that, there is a gap, as to which at present we know nothing. We find him reborn in the year 1211, and in that life he was Roger Bacon, a Franciscan friar, who was a reformer both of the theology and science of his day. He was a great experimentalist, and he invented gunpowder, but for that I do not know whether we should be grateful to him or not. In the process of his invention he seriously injured himself, which gives us a glimpse of the kind of man he was—a daring experimentalist and scientist, as exact as at that period a man could be.

In 1375 came his birth as Christian Rosenkreutz. That was also a birth of considerable importance, for in it he founded the secret society of the Rosicrucians—a society which has not really died out, although it is supposed to have done so. Various organisations claim its name and some of its teachings; the original society still remains, but it is absolutely secret. Mean-time we have the knowledge of the Rosicrucians, but in a somewhat different form, in Theosophy, and also in Freemasonry, though in the latter it is veiled in allegory.

Our President has told us that he again took birth some fifty years later, or a little more than that, as John Hunyadi,

an eminent Hungarian soldier and leader. I have not seen anything myself of that life, but we are told that about 1500 he had a life as the monk Robertus, somewhere in middle Europe. We know practically nothing about that, as to what he did or in what way he distinguished himself.

After that comes one of the greatest of his births, for in the year 1561 he was born as Francis Bacon. Of Francis Bacon in history we hear little that is true and a great deal that is false. The facts of the case are gradually becoming known, largely by means of a cipher story which he wrote secretly in the works which he published. It appears from that that he was the son of no less a person than Queen Elizabeth, who married Sir Robert Dudley, afterward the Earl of Leicester, when they were both prisoners in the Tower. Such a marriage as that was not legal, but at a later time it was legalised, so there is no doubt that he was "Francis the King," as he speaks of himself in the cipher, and that he should have been King of England instead of James I. There were various reasons why he bound himself by a pledge to his mother not to let the fact of his birth be known. The whole story is written in his cipher, and a considerable literature on the subject has been published by the Baconian Society, which takes up the study of his life, and shows that he was the real author of the plays which he chose to attribute to Shakespeare. There is a good book on the subject, entitled *The Eldest Son of Queen Elizabeth*, published in Sydney, written by a Mrs. Nicholls, in which we find all the arguments and all the proofs adduced.

In his youth he went to Paris, and he got into connection there with a certain body of literary men, who, because they were seven, called themselves the Pleiades. These men, who were deep students of philology, had practically recreated the French language. They found it a chaotic mixture of barbarous jargons; they put it together and made it into a noble



language. Bacon was at once impressed with the great necessity of doing the same thing for English, and when he returned to England after some years in Paris, he set to work to reconstitute the English language. He shows us what it was before his time, and out of the various dialects then spoken he constructed English as we know it to-day. That he did largely by writing the plays attributed to Shakespeare, and also (perhaps chiefly) by editing the Authorised Version of the Bible, which was then being translated by a committee of forty-eight under the direction of King James I. Bacon, being Chancellor, kept himself in the background, but he superintended and edited the whole volume, so that absolutely the same style and the same type of language runs all through it, although the original is written by a large number of different authors in Hebrew and Greek, and although there were forty-eight nominal translators. We may note the difference if we compare King James's translation with the Revised Version, which is also the result of the work of a committee of people; in the latter we can clearly see the differences of style in the various parts. There must have been close supervision over the Authorised Version, and the supervisor was Bacon. He wrote many other books also; altogether a vast amount of literature was put forth by him.

A century later, we are told that he took birth as Ivan Rakoczy, a prince of Transylvania. We find him mentioned in the encyclopædias, but not much information is given. He still uses that name sometimes; I have myself seen and photographed one of his signatures. After that, considerable mystery surrounds his movements. He seems to have travelled about Europe, and he turns up at intervals, but we have little definite information about him. He was the Comte de St. Germain at the time of the French Revolution. He also appears to have disguised himself as Baron Hompesch, who

was the last of the Knights of St. John of Malta, the man who arranged the transfer of the Island of Malta to the English. This saint and teacher still lives, and His present body has no appearance of great age. I myself met Him physically in Rome in 1901, and had a long conversation with Him.

He is the Prince Adept at the head of the Seventh Ray, which is now beginning to rule the world in the place of the Sixth Ray, whose characteristic was devotion—degenerating into rather blind and unintelligent manifestations sometimes in the Middle Ages. Naturally He is deeply interested both in the work of the Church and in Freemasonry—cults which are in reality two expressions of the same eternal truth, though they are popularly supposed to be diametrically opposed. We have much for which to thank Him now in this present day, as well as for those earlier achievements of His—the magnificent gift of the English language, the introduction of Freemasonry into England, and the moulding of Christian mediæval metaphysical and philosophical thought.

### S. GEORGE

S. George is the patron saint of England. There is considerable doubt as to his history. He is usually spoken of as of Cappadocia, yet it seems he was born in Lydda in Palestine. That is where his family lived; that is where he was buried and where his shrine is shown to-day. That shrine was certainly accepted as his tomb in Crusading days, because we read again and again of Crusaders as making a pilgrimage to that shrine. He was born of a noble Christian family, and he entered the Roman army and served with distinction under the Emperor Diocletian.

The Emperor Diocletian is said at one time to have persecuted the Christians. The stories of the so-called Christian persecutions have been so enormously exaggerated

and misrepresented that clairvoyant investigators have learnt to regard them with a good deal of incredulity. So far as our investigations have gone, we have found again and again that Christians suffered not because of their religion but rather because of the political opinions which many of them held, much in the same way as Jews have been indiscriminately persecuted in Russia. In fact the early Christians seem to have been regarded as the anarchists, the Bolsheviki of that period, and when they came into conflict with the Government it was not on account of their Faith, for the Romans were a most tolerant people, believing little themselves, and caring still less what others believed.

It was usually on account of their refusal to show the ordinary respect to the Emperor. There were certain little ceremonies which were at that time considered as part of the ordinary amenities of daily life—little acts of courtesy showing friendly remembrance of the Emperor and loyalty to him, corresponding exactly to drinking the health of the King at the head of every list of toasts, and rising when the National Anthem is sung at the end of every entertainment. It was the custom then that whenever a man was about to drink a cup of wine, he should first pour out a few drops upon the floor as a libation to the gods in honour of the Emperor. The idea behind the action was that a tiny offering of kindly thought was made to the Deity on behalf of the Emperor—a good wish that he might be strengthened and helped in the onerous work that was laid upon him. With exactly the same object it was also the custom each morning and each evening to throw a pinch of incense on to the fire which was ever burning on the domestic altar, accompanying it with a word of aspiration for the Emperor's health and prosperity.

These little observances seem harmless enough ; but the early Christian was often rather a cantankerous and pharisaical

person, and it appears to have been one of his displeasing habits to refuse these trifling courtesies on the plea that they were idolatrous and ascribed divine honours to the Emperor. These customs had come down through thousands of years. They had been observed in Chaldæa, in Babylonia, in Assyria, and many other countries, and no one had thought them harmful. If the early Christians felt these things to be wrong, if it was against their conscience to throw that pinch of incense into the fire, then they were right to die for it ; but it seems to me rather an unnecessary thing for which to die. It is a matter of conscience, and no man can decide for another. So far as I can see, if I had been living on earth in those days, I should have been quite willing to show the same courtesy to Cæsar that millions of other people have shown to their respective sovereigns all through the ages, without the least thought of infringing upon the honour of any sensible deity. But these early Christians would not do it.

Naturally people who thought it their duty to make themselves objectionable in that particular way were quite likely to be roughly handled and suspected of disloyalty, much as a man who refused to drink the health of the King or to stand when the National Anthem was being played would probably be suspected among ourselves. One can understand that a man who is a rigid teetotaler, might even go so far as to decline to drink the health of the King. I can even to a certain extent respect the consistency of such a man, though I do not in the least agree with him, and should consider him lacking in discrimination and sense of proportion. I myself, though a life-long total abstainer, should certainly not refuse, though I should prefer to drink the health in water if it were obtainable. But if not, I would take the necessary sip of alcohol (it need be no more than that), because it seems to me a far less evil to take that microscopic trace of alcohol into my system (an action from which no one suffers but myself) than

to arouse in the minds of the people around me the indignation which they might quite justifiably feel if they had reason to suspect me of disloyalty. It would be a case of "avoiding the very appearance of evil". I think the ancient martyrs often immolated themselves unnecessarily for matters as small as that. Probably something of that sort was the reason of the feeling against the Christians as a rule, for the Romans were great sticklers for law, order and custom, and expected every one to conform to what was thought best for the community as a whole.

We have also to remember that many of these early Christians in their misguided enthusiasm *wished* to be martyred, and were prepared to go to any lengths to gratify their desire. If we read the life of S. Francis of Assisi, we shall find that a number of people connected with him (although I do not think he was responsible for their foolishness) resolved to get themselves martyred at any cost. They went to Morocco, and ran after the carriage of the Emir in the open streets, shouting insults at him as a heathen. The Emir very naturally supposed them to be insane, and was at first good-humouredly tolerant of their rudeness, but as they persisted and became more and more abusive, he eventually imprisoned and executed them. They considered themselves great and glorious martyrs; looking back upon the incident with impartial eyes, we can regard them only as ill-mannered fanatics who intruded where they were not wanted, and were quite justifiably suppressed. Myself, I have not the slightest sympathy for that kind of martyr.

There was one of these so-called persecutions of the Christians under Diocletian, and the story is that S. George, who stood high in the Roman army, ventured to protest and to rebuke the Emperor. It is not a safe thing to rebuke an absolute Emperor, and Diocletian promptly banished him and seems to have felt rather hurt about it.

S. George considered apparently that his Faith required him to make a demonstration, so even when banished to Asia Minor he continued to adopt an aggressive attitude; he finally got himself into some open trouble and was put to death in Nicomedia. There is some doubt about the historical details, but the year 303 is usually given as the date of his death. An earlier year is preferred by some students, and there seems to have been some confusion between him and an Arian bishop of the same name.

There seems no reason to doubt that St. George was a historical person, but as to the story which represents all that most of us know about him, the tale of his slaying the dragon, there is considerable uncertainty. This at least stands out as a fact, that very near Lydda is the traditional place where the sea-monster who came to attack the maiden Andromeda was slain by Perseus. Many historians have thought that because these two legends were attached to the same place they gradually became confused, and that the Christians took the feat of the Greek hero Perseus and attributed it to S. George.

The idea of a dragon is commonly supposed to be quite mythical, but there are considerations in favour of the occasional appearance of such creatures. We know that in the earlier days of the earth there were great flying reptiles, and it is not impossible that single specimens may have survived into what we may call historical periods. There may be a foundation for some of the numerous dragon stories, but whether in this particular case Perseus or S. George was the slayer I do not pretend to say. At any rate tradition has indissolubly associated S. George and his dragon, and he has now become a kind of symbol.

He was in earlier days the patron saint of Genoa in Italy; he was not adopted as the patron saint of England until the reign of King Edward III, but since then his cross has been the banner of England, and he has been invoked as our patron

saint, though it is difficult to see why he was elevated to that honour. It would have been in some ways more natural if we had adopted the first English Martyr, S. Alban, who was also a great soldier of the Roman army; but S. George has been chosen, and no one thinks of changing that now.

Probably we have all heard some of the strange stories of the appearance of S. George at the head of the English troops in France during the recent war, and have wondered whether any credence can be attached to them. They are quite circumstantial, and the doubt cast upon them seems to have arisen mainly because a story was written before the appearance in which his name was mentioned. Yet there is a great deal of evidence that some interference of some sort did occur there in France at a very critical period of the war, and that some one not of the physical plane did encourage the troops and led them on to victory. The English called him S. George—that would be the first idea that would occur to them; the French called him S. Michael or S. Denis, and in other parts of the field they saw also their great heroine Joan of Arc.

There is evidence for all these apparitions. I personally have no doubt that there were interferences from the inner world, but whether S. George or S. Michael or Joan of Arc had anything to do with them, I do not know. Dead people of both nations would certainly wish to help; great military leaders of the past, still in touch with the earth, may have wished to interfere, and if they were able to show themselves it is fairly certain that they would be taken for some of the saints. They may even have intentionally taken the forms of such saints in order to recommend themselves to the people, because, owing to the foolish modern attitude towards apparitions of all sorts, people are more liable to be frightened than helped by anything unusual, whereas all the French Catholics would welcome the appearance of a saint and would not be in the least afraid of him. It may well be that the traditional

form of some of these saints may have been taken by some who wished to help.

It is desirable that our students should try to understand the real meaning of all such occurrences. We must not be obsessed with the absurd Calvinistic prejudice that there can be no truth whatever in anything that is said about the saints. When we look more deeply into the facts of the case we shall see that all these beautiful old legends have their part to play—that they all have helped the human race, and that there is no reason why because, having advanced a little further in knowledge, we understand more fully what they mean, we should therefore look down upon those who believed them once in a more literal fashion. It will be indeed well for us if we are able to get through these channels as much help as our more ignorant forefathers obtained.

### S. PATRICK

Just as S. George is the patron of England, so is the holy S. Patrick the patron saint of Ireland.<sup>1</sup>

### S. MARK

As is the case with so many of these Bible heroes, we do not know much about S. Mark. We are told that he was the cousin of Barnabas, a character of whom we read a good deal in *The Acts of the Apostles*, and it is also the tradition that he was a nephew of S. Peter. It seems at any rate certain that his mother, Mary, was a woman of considerable distinction in Jerusalem, and that at her house the early Christians used to hold meetings for quite a long time. S. Mark founded the Church at Alexandria, and that is perhaps one reason why he

<sup>1</sup> The account of S. Patrick's life, which follows here in the MS, has already been published in *THE THEOSOPHIST*, June 1919, under the title "St. Patrick's Day". It has therefore been omitted from this article.



came forward so prominently and is credited with the writing of a Gospel. It is, as usual, not at all certain that he had anything to do with the Gospel which is attributed to him. These Gospels were written in the city of Alexandria, a good deal later than the date usually assigned to them, and it is very natural that one which is supposed to be the earliest should be attributed to one of the Founders of the Church, who is spoken of as the interpreter of S. Peter. He is reported by tradition to have written his Gospel in Rome from Peter's dictation. That is not likely, but it is believed by the highest critics that S. Mark's is the earliest of the Gospels, with the exception of the alleged Hebrew original of *S. Matthew*, about which very little is known, because there are no copies extant. S. Mark's symbol is a lion, and those who have had the privilege of visiting his city, Venice, will remember that the glorious cathedral there is dedicated to him, and in the piazza in front of it is the Lion of S. Mark, set upon a tall column.

### S. OSWALD

S. Oswald was born A.D. 604. He was the son of Ethelfrid, ruler of Northumbria in the Saxon Heptarchy. He was driven into exile while still a boy, and took refuge among the Scots for seventeen years, during the reign of his uncle Edwin. After the death of Edwin he gathered together a small band of resolute followers and defeated the Welsh Prince, Cadwallon, in the battle of Heaven's Field, thereby delivering his country from the invader. On the field of battle he set up a huge wooden cross, the first erected in Northumbria. He had learnt Christianity from the monks of Iona, and as soon as he was established upon the throne he sent to Iona for teachers for his people. S. Aidan came in response to the call, and the Christian Faith spread rapidly in the north of England.

Oswald married Kineburga, daughter of the King of Wessex, and was then recognised as Bretwalda, or Overlord of Britain. He reigned as such with considerable success for seven years, but was at last defeated and killed by an insurrection of the non-Christian elements, headed by Penda, King of Mercia. Baring Gould writes of S. Oswald :

Through the obscurity of that thankless and confused age the eye rests gratefully on this young prince, reared in exile among the hereditary enemies of his race, who was consoled for the loss of a throne by his conversion to Christianity, who regained the kingdom of his fathers at the point of the sword, and planted the first cross on his native soil at the moment when he freed it from the usurper. Crowned by the love and devotion of the people on whom he bestowed the blessings of peace and truth, spending his very life for its sake; united for a few short years to a wife whom, in marrying, he had made a Christian; gentle and strong, serious and sincere, pious and intelligent, humble and bold, active and gracious, a soldier and a missionary, a king and a martyr, slain in the flower of his age on the field of battle, fighting for his country and praying for his subjects—where shall we find in all history a hero more nearly approaching the ideal, more richly gifted, more worthy of eternal remembrance, yet more completely forgotten?

### S. ANSELM

Anselm was born of noble parentage, in 1033, in the vicinity of Aosta, in Piedmont. From early boyhood he was drawn to the monastic life; then for a time it seemed less attractive, but at the age of twenty-three his first instinct reasserted itself, and he joined the great monastery of Bec in Normandy, then the most famous school in Europe. He was at first a student under Lanfranc, and four years later he became a monk. Lanfranc was appointed as Archbishop of Canterbury, and Anselm succeeded him as Prior of Bec, and in 1078 was chosen as Abbot of that great monastery. During this period most of his literary work was done. On the death of Lanfranc, in 1089, William Rufus sequestrated the funds of the Archbishopric, and kept the See unoccupied for four years; but falling ill, in 1093, and imagining himself at the point of death, he hurriedly forced Anselm into the position of

Archbishop, which he was very unwilling to accept, foreseeing the trouble which would arise when Rufus recovered. His anticipations were realised, for the rest of the King's reign was spent in trying to extort money and privileges from him. He was at last driven into exile, but was recalled when Rufus died and Henry I came to the throne. Almost immediately the new King demanded a Right of Investiture, which Anselm could not conscientiously grant, so presently he had to go into exile again, and even to threaten the King with excommunication. This alarmed Henry, who was too prudent to allow things to come to such an extremity; so he arranged a meeting with Anselm, and a reconciliation was effected. The final arrangement of the dispute was a compromise by which temporal Investiture was to be the prerogative of the King, and the Investiture with the emblems of spirituality was reserved to the Pope. This was a great victory for Anselm—an achievement of which no one could mistake the magnitude; and it was accomplished with a remarkable absence of the violent measures which were so freely used in the other sections of this same contest on the Continent of Europe. Anselm died peacefully at Canterbury in the year 1109, and is buried in the great cathedral.

### S. CHARLES BORROMEO

Carlo Borromeo was the son of the Count of Arona and was born at his castle on the Lago Maggiore in 1538. When still a child he devoted himself to the Church, and in accordance with the venial custom of the time an abbey was given to him at a very early age. On his twelfth birthday he assumed complete control over the revenues of his benefice, but instead of using them for boyish pleasures, as was expected, he devoted the whole to relieving the necessities of the poor. He studied cannon law at Milan and Pavia, and obtained his degree of Doctor at the age of twenty-one. The same year his uncle was made Pope, and immediately

conferred all kinds of incredible dignities on Charles. He invested the young man, who was not yet even in deacon's orders, with the office of protonotary, and made him not only a Cardinal, but also Archbishop of Milan, the most important See in Northern Italy. Charles, instead of being spoiled by all this illegal advancement, resolved to undertake the duties thus thrust upon him. His diocese was in the greatest disorder, as it had been in the hands of absentees for seventy-three years. He at once sent a vicar-general to introduce reforms, and himself took Orders at the earliest possible moment, and set himself earnestly to qualify for his life's work. We read that he especially laboured to acquire the practice of mental prayer, and used it with the greatest regularity—evidently a kind of meditation. He set to work to reform the services and decorations of the churches, and built seminaries and colleges for the education of those intended for Holy Orders. He made a clean sweep of a large number of dissolute and licentious priests, and attacked the scandalous immoralities of the great religious Orders, which consequently opposed him bitterly, and even attempted to assassinate him. However, he resolutely carried out his plans, being strongly supported by the Pope. During the outbreak of the plague at Milan, in 1576, he personally helped the sick, buried the dead, distributed money, and avoided no danger for the sake of the suffering. His example, his enthusiasm, his entire unselfishness communicated courage to his clergy, and they nobly stood by their chief pastor. He despatched to the hospitals furniture from his own palace, and waggon-loads of provisions, and he sent all his plate to the mint to be converted into coin. Unfortunately he also plunged into the most unwise asceticism, and undoubtedly shortened his life by neglect of reasonable precautions. He died in 1584, at the age of forty-six, and his body is still preserved in a crystal shrine in his cathedral.

C. W. Leadbeater

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## DISCIPLESHIP

By B. P. WADIA

SOME questions have been asked in reference to the report of my talk to a group of students published in the last THEOSOPHIST. First, whether the stage of discipleship is an essential factor in human evolution ; in other words, is it to be understood that all members of the human kingdom must necessarily attain, one day or another, the stage of discipleship? My answer is in the negative. Discipleship is a peculiarity of human evolution, is an important factor in the programme of world-service, but I do not think every human being has necessarily to attain discipleship. Just as all individuals must ultimately reach God-consciousness, but are not therefore called upon to perform the function of a Solar Logos ; just as all individuals, belonging to one of the seven groups, must, in course of evolution, attain to the stage of unfoldment of a Manu, but are not therefore called upon to hold that office ; just as all individuals belonging to another of these seven groups in process of unfoldment attain Buddhā-Nirvāṇa, but each one of them does not necessarily officiate as a World-Teacher ; so also all human beings, in course of evolution, attain to the knowledge and experiences which the stage of discipleship brings, but do not necessarily contact a Guru and become His pupil.

Let us first put aside that very large class of disciples trained by teachers of varied degrees of spiritual attainment in

the physical world; in India from times immemorial such gurus have taken and trained shishyas by the thousand. The Gurus and chelas spoken of by H. P. B. in the early days of the Society are *not* this class of masters and pupils. But also it must be noted that in H. P. B.'s phraseology there was a class of members who were called by her lay-chelas. The lay-chelas resemble this type about which I am writing, with this difference, that the physical-plane teacher, *i.e.*, H. P. B., acted also as a transmitter. H. P. B. was not only a teacher but also a transmitter of teachings, which lay-chelas and others made use of in several ways.

Now real chelaship, in the parlance of Occultism, is something different from the above-mentioned shishyahood of old or lay-chelaship of early Theosophical days. I have reasons to believe that H. P. B. and very few others, in the early days, were such chelas.

Therefore it will be apparent that as far as the physical world is concerned there are two classes of disciples. First, the numerous class of pupils who learn from and serve under physical-plane teachers. Secondly, the small, the very small, class of disciples who learn from and serve under Perfected Men, Mahātmās, Great Souls; and which relationship belongs to the world of life and consciousness.

Now, in our Theosophical Society the two Masters known from the early days by their initials as M. and K. H. have endeavoured, it seems to me, to provide a suitable field for lay-chelas, with the help and co-operation of Their real chelas. Let me not be misunderstood; when I speak of real chelas and lay-chelas, I do not say that the latter class are unreal. They, at their stage of evolution, are learning and serving in their own way in a suitable manner from one or other of the transmitters. The T.S. also provides an adequate scope for physical-plane teachers of spiritual lore who have no relation whatsoever with any Mahāṭma.

It might be asked: How is one to discriminate between the transmitters and teachers, chelas and lay-chelas, and those who do not belong to any of these classes? The one and only safe guide is the proper use of the faculty of discrimination which each of us possesses. The use of intellect, the consulting of our own voice of conscience (which, as Mrs. Besant has so often pointed out, is the voice of our own accumulated experience), and last but not the least, the shedding of the light of our own Higher Self on the subject under consideration by our senses and mind—those are the ways which enable each individual to decide.

After this explanation, which may seem like straying away from the question with which I started, let me try and explain what I mean by the Discipleship familiar to students of Occultism.

Spiritual life and spiritual realisation is possible for all; not only possible but in the course of time and the process of evolution inevitable for all. It is also true that all Egos contact the influence of those Beings we speak of as the Masters, but that does not imply that all become disciples of the Masters. One of the functions of the Masters is to help the egoic evolution which is going on in the world of the Ego, *pari passu* with the evolution of human beings in the physical world. These Masters pour out certain influences on the Egos; each Master contacting the type of Ego to which He Himself belongs. This influence (double in nature—twofold in character) awakens the Ego in his own world and later hastens his unfoldment.

Now, every one, all human beings, come under this influence, as also certain other influences from other classes of Helpers, such as certain types of Devas, etc. After the first awakening there is a quickening of the egoic life in its own world. What is generally spoken of as spiritual life in the physical world becomes possible at the time of this inner

quicken<sup>1</sup>ing; and the efforts of the physical man from this side, and the quickening process which is in progress all the while on the other, transform the overbrooding Spirit into an indwelling God, as far as physical body and brain are concerned.<sup>1</sup> With the help of that indwelling Spirit human individuals can attain God-consciousness or cosmic consciousness, or Logic consciousness. In this attainment Masters, Devas, and other High Beings do not act as Guru for the man. As a matter of fact the majority of the human kingdom will attain Liberation, Salvation, Nirvāṇa with the help of their own indwelling Spirit, which in essence is Divine.

But a particular kind of phenomenon takes place for a particular type of Ego—not one of the seven types, but a particular type common to all the seven Rays.

After the awakening of the Ego, at one of the nine stages of quickening, the Ego itself becomes a channel for a Higher Life or Consciousness belonging to its own Ray, sometimes of a Perfected Human Being, sometimes of a Deva, sometimes of Forces, World-Forces or even Solar-Forces, less individualistic in nature and character.

Now, the Ego which becomes a channel for the life of a perfected human being, like all other Egos, has a personality in the physical world over which it broods, and later in which it dwells. When the Ego becomes the channel of the Higher consciousness of the Master, the indwelling Spirit of that personality also contains that Higher Mahātmic Life, and therefore in the brain-consciousness the true disciple *knows* his Master.

All this, let me say in passing, has naught to do with psychic faculties; I am writing about spiritual factors in the Higher Life and not the growth of psychic faculties.

<sup>1</sup> When H. P. B. spoke of soulless people, so numerous that we elbow them at every street corner, I believe she meant the persons over whom the Ego only brooded and in whom it had not descended to function as an indwelling God.



At a further stage of growth, I understand—and I can only reverently repeat what I have heard and understood—that when an aspect of consciousness higher than the egoic becomes in turn the channel of that Mahātmic or Daivic Life, there is an additional change in the constitution of the Personality: the Personal Consciousness is once again brooded over by this Individualised Consciousness which is more than egoic, and therefore there sets in a period where that spiritualised personality, though aware to a certain extent of its inner realisations, is unable to transfer them to bodily senses or physical brain. This high phenomenon has reference to the true “Dark Night of the Soul”. After this experience follows the evolution of material sense-powers, physical and superphysical, the true powers of the *psyche* (the higher and real Psychism), the higher *śiddhis* which, when acquired, are capable of being transmitted to succeeding vehicles of that Consciousness. In fact, among these *śiddhis* gained is one which empowers a man to create a body for purposes of reincarnation by *kriyā-shakti*, the higher aspects of which power are possessed by Those who are called the Mind-born sons of Yoga. The initial aspects of *kriyāshakti* necessitate the use of ordinary methods of body-building in several respects.

I might be asked: But why does this particular phenomenon take place, producing disciples who in their turn become Masters and beget new disciples? The answer is: This is the method whereby the Lodge of Adepts, spoken of in *The Secret Doctrine*, with its branches and sectional fraternities, carries on its work and perpetuates itself. There are many replicas of that Central Fraternity, and therefore also of the method of perpetuation. But we need not go into that here.

May I ask the reader to bear in mind that this is only a Note and not an exhaustive treatise on the subject.

B. P. Wadia

## ECHOES FROM THE CHANGING WORLD

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WITH THE BRITISH ASSOCIATION, CARDIFF MEETING, 1920

By BERTRAM A. TOMES

THE first normal meeting since the war of that venerable institution, the British Association, took place at Cardiff this year, and again served, by its debates and lectures, as a halting-place whence a considered survey of progressing thought in science can be made. Scientific workers have had renewed opportunity of getting into touch with their fellows in allied subjects, thoughts have been re-stimulated, and doubtless new ideas have been born which will inspire research in the coming days and be productive of enhanced experience and further understanding ere the next survey of science is made. Again, the spirit of organised research has been aroused, and the suggestion of Prof. W. A. Herdman, the President of the Association, that the time has come for a new *Challenger* expedition for the exploration of the oceans, has been eagerly taken up by the members of the Association. Scientific knowledge, too, has been made accessible to the general public, and with the increasing attention of the British public to scientific utterances, controversies have already arisen from amid that healthy vortex of conflicting opinions, where, despite recognition of opposing theories and conclusions, there is honest aim to discover Truth as it is.

The Theosophist finds among those Cardiff utterances much food for thought and much promise of a happier atmosphere of enquiry forthcoming, of a freedom from bitterness, bigotry, intolerance and foolish assertion of self-prejudiced opinion, especially in the impending and inevitable adjustment of science and religion, or rather theology. True, the enlightened scientist and seer agree to differ, for each sees, in the humble recognition of the limitations of his human means of discernment, that the other is probably quite as correct as himself, though expressing his ideas in a variant formula. For the one Truth is truly expressed in each and every part of that manifold multiplicity

and infinite variety which make up the complex of the Universe. But in societies and Churches receiving the findings of scientist and seer, there is lacking the fullness of that training whereby such have come to discern so fully. Hence argument becomes heated, feeling runs high, and tides of animosity and bigotry are apt to become tempestuous. Not for a long time has such a conciliatory attitude been presented to men of science by a leader in the Church as is presented by Canon Barnes's sermon, and the position taken up is one calculated to allow of that calm, disinterested, impartial examination of the claims of science and religion so necessary for the reduction of equal and opposite statements of truth to such a further generalisation as shall be useful to man. Happily we have not the denunciation by a Bishop of the doctrine of evolution, such as occurred in 1859, when Darwin urged it in his *Origin of Species*, nor is there called out any dignified rebuke, as was impelled from the lips of the Huxley of those days, putting off for some half century the possibility of real investigation of the problem raised. But, as Canon Barnes says:

The time has come when we must not try to evade any implications of the theory of natural evolution. Evolution was and still is, not an observed fact, but a very probable theory. Our forefathers saw that acceptance of it meant the abandonment of the story of Adam; it meant giving up belief in the Fall, and in all the theology built upon it by theologians from St. Paul onwards . . . Truth has triumphed. In our time, leaders of Christian thought have with substantial unanimity accepted the conclusion that biological evolution is a fact; man is descended from the lower animals . . . We may even expect that some day in the laboratory the man of science will produce living from non-living matter.

We agree with the Canon, too, "that we can accept the idea that man and the gorilla have sprung from a common stock, and yet hold that man has an immortal soul".

Perhaps it is a little unfortunate that psychology has not advanced so far as biology, chemistry, physics, and the sciences explaining the structure and functions of the organised means of life. With a relative progress in psychology would there not be recognised an unfoldment of faculty, capacity and genius attendant upon evolution and heredity? While the complex called Man would and should be considered a unity, yet there would be discrimination between that body of faculty, capacity, genius and will which scriptures term soul, and whose earthward aspect is mind, and the organised vital means of their functioning—the body and brain. If Professor James distinguishes between "Man as Knower" and "Man as Known," surely scientist and cleric can distinguish between life and vitalism, living soul and vital organism, intelligent entity and animated personality. Has not the time come for man to be identified rather with an ego-entity dipping into manifestation, i.e., into hereditary vestures capable

of meeting his present needs of expression under a constant law of readjustment which is recognised as evolution of form, keeping time with, attendant upon and consequent upon an unfoldment of soul in consciousness, faculty and power? This is the statement of the Ancient Wisdom, and expresses the Theosophist's point of view. Given calm and clear appreciation of both the scientific and spiritual aspects of man, relative to one another—for man is himself only relative, not constant, in his present manifestation—then fact, happening and history can be assigned to their rightful subordination in outer circumstance, and the mythical revelation of inner verity, as expressed in *Genesis* and elsewhere, can be realised as expressing deeper truths than if such were hard and merely materialised happenings. For faculty is more real than fact, and power than the enterprise occasioned. Until, however, all men are ready to realise these things with us, let us, with Canon Barnes, "thank God that men of science have forced us to get a fuller, if more difficult, type of understanding of the value of the Bible".

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The source of the heat which sun and stars are squandering continually, has long been attributed to originate in gravitational energy transmuted during stellar contraction. The demise of this theory is announced in the very able paper to Section A, on "The Internal Constitution of Stars," by its President, Professor Eddington. Its death followed the natural causes—the facts and inferences did not substantiate the theory. At present there is no other hypothesis, apparently. This must be obvious to all acquainted with such an abstruse and difficult problem. To consider heat from the point of view of matter, temperature and bases quite other than those which may be known terrestrially, is no easy task; hence we must express high appreciation of the progress made into stellar constitution and of the knowledge now put into our possession by the patient researches of investigators in these regions. The life history of the stars is now traceable from a giant red "M" type to a dwarf "B" type, which is as brilliant as our sun. With contraction, density increases and temperature rises to a maximum dependent upon the stellar mass. The star now ceases to behave as a perfect gas, begins to cool, and by the discharge of latent heat puts on liquid and solid envelopes. We terrestrially experience heat, and have studied it during this latter cooling stage of our star, the sun, and of our planet. Now "æthereal heat" is known as well as "material heat," for, in the words of the

paper, "in hot bodies familiar to us, the heat consists in the energy of motion of the ultimate particles flying at great speeds hither and thither. So too in stars, a great store of heat exists in this form, but a new feature arises. A large proportion, sometimes more than half the total heat, consists of imprisoned radiant energy." That is, "heat is in two forms—energy of motion of material atoms and energy of æther waves". The science of heat is thus being developed, and a new theory of origin, as clearly shown by the many deductions based on the latest stellar intelligence, is awaited. In the science of light too, since Professor Einstein's mathematics led to the bending of our scientific measuring-rod, and the relativity of light has been established, there has been a quest for a more ultimate constant of reckoning. Now, the usual mode of measuring heat in terms of mass and temperature is being demonstrated as inadequate, and its supposed origin gravitationally shown to be probably incorrect. To the occultist, "Fire" is the origin of both heat and light, but the nature of that Fire has not been materially demonstrated. Will there now be adumbrated means of physically appreciating the nature of this basis of manifestation spoken of by Alchemist, Hermeticist and Philosopher? If so, the veil between scientist and occultist is becoming equally as thin as that between the scientist and the theologian. The Theosophist will remember the statements of Madame Blavatsky in *The Secret Doctrine* upon this subject, and in consequence will watch the trend of scientific research with interest. For such must reveal regions beyond mere space and time, and Einstein's region of simultaneity—man's region of consciousness of Self. In the garb of scientific formula, the truth will be of that more ultimate nature which in Theosophical terminology is called Monadic.

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"The Universities in a National System of Education" was the title of the paper of the President of the Board of Education. The British Association doubtless has accomplished much by considering "those influences promoting a spirit of liberal enquiry as opposed to the rigid and exclusive system of dogma which, centuries ago, was the product of intolerant clericalism, and is now in modern democratic societies preached by revolutionary and class-conscious sects". The universities are realising that enhancement of capacity and training of faculty count for far more than any specific form of culture and instruction, which while fulfilling the needs of a traditional past and developing therefrom, is totally inadequate in the present education

of life for citizenship and enterprise. A process of enlargement is also going on, and the universities are about to play a much larger part in the life of the people than historical accidents had otherwise assigned to them. Our universities are to be truly national, not the peculiar privilege of sect, class, or persuasion. The paper makes a strong plea for recognition, as the basis of university life, of that spiritual Brotherhood, wherein those experiencing the widest divergencies of birth, circumstance and outlook on life, shall healthily co-operate and become educated in an atmosphere of tolerance, unprejudiced enquiry, and sincere endeavour to recognise greatness, wheresoever, however, and in whomsoever found. Also: "Any tendency against adventuring into unexplored regions must be resisted as a most deadly peril. Research and discovery are essential not only to the growth but to the maintenance of life and knowledge. To the universities we must look for highly trained men of affairs, as well as for leaders in every branch of professional life, that we might hope for that liberal interfusion of the humane spirit, which was the breath of the highest form of education, into the industrial life of the country, which would help to mitigate the asperities with which the struggle between Capital and Labour was too often conducted." Such ideas are of the spirit of unfolding life, and mark a policy which alone can secure to the nation those conditions of living required by incarnating egos whose genius, capacity and conscious power, operating in such well-tempered heredity, untied by the prejudices of tradition, caste and convention, shall enhance British greatness. Also if there be as healthy enquiry in the schools for teachers of tried teaching experience, possessing such ideals, as can give immediate effect to the words of Mr. Fisher, the Board of Education will ably second the high aims of its President.

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Many other topics, as remote from each other as the habits of birds and the carrying capacity of sky-barges, were considered—all of interest, yet too numerous to comment upon. The first "Peace" meeting throughout dealt with matters calculated to carry forward knowledge on constructional lines, and by its deliberations prepared the way for the sane march of civilisation to a larger understanding and greater goodwill.

Bertram A. Tomes

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## REPORT OF THE SUMMER SCHOOL, BENARES, 1920

THEOSOPHICAL Summer Schools have been held annually at Adyar since 1917. From the beginning the intention has been to relate Theosophy especially to scientific thought with a view to equipping the workers more effectively to approach the large number of English-educated men who have some knowledge of science and who have tended frequently to become more materialistic, and to be unresponsive to an appeal through religious or philosophical channels. The efforts in the past have necessarily been on a comparatively small scale, because the period available has been only two or at the utmost three weeks, and the equipment and workers small in number. This year, in consequence especially of a letter communicated to *Theosophy in India* by Mr. Sanjiva Rao and Mr. Kunz, it was agreed by the General Secretary that a more organised effort to have an effective Summer School at Benares would be worth while, retaining the original idea of a survey of knowledge from the Theosophical point of view, especially scientific knowledge, by attempting this time to give the work the universal basis which is the ideal of the university. The work of organisation was in the hands of Mr. Sanjiva Rao and Mr. Kunz, the former at Benares and the latter at Adyar. Unfortunately, the time chosen to begin the Summer School was too early, as on the 15th of September, the opening day, very few were available for study, the registrants being eleven in number, but on the other hand, representing the United Provinces, Bombay Presidency, Bengal, Benares itself, Behar and Orissa (two workers), Sindh, Madras (three workers) and Mysore. As the work went on, others arrived at Benares and attended the lectures, etc. ; but, in accordance with the experience at Adyar, admission to the classes was largely confined to those who could attend virtually from the beginning, as a constant enrolment of new-comers in the midst of the course tends to render it less cohesive and effective. Another defect in the arrangements was that the purpose and method of the work was not as well and as widely understood as it should have been, a considerable number of workers expressing their regret at their inability to attend except during the Dasarah holidays, which came only the second week in October.

The presentation of the study material, however, was carried out with exceptional thoroughness. The work was divided into departments—religious, sociological, scientific, and propagandist—the religious work being a survey of the vital elements of Hindūism in

the light of Theosophy, and the sociological including a scrutiny of history and of social structure in the light of Theosophy. The scientific work was along the lines found useful in the experience of Summer Schools at Adyar, but a striking departure was made by attacking the question of propaganda from the basic point of view, including not only rationale and psychology, but the artistic and cultural background from which sound propaganda can be made to originate successfully. I will deal with this important matter last, to give it special emphasis. Another special feature was the series of lantern lectures upon the basic principles of Theosophy, for which purpose all the illustrations in connection with Mr. Jinarājādāsa's forthcoming book were employed, as well as a very considerable number of new slides prepared from original charts and photographs of scientific subjects prepared by Mr. Kunz. The lectures were also unique in that they included invaluable demonstrations of certain chemical and physical phenomena, which are valuable to Theosophical lecturers. These experiments were performed by expert professors of the Central Hindū College, to whom the gratitude of the Summer School organisers is real in two senses: retrospectively for the help given this year, and in anticipation of even greater benefits next year!

I shall now present a memorandum of the work done in the different departments by the different individual lecturers.

1. *Sociology and History*: The work was organised by Mr. Sanjiva Rao, who himself gave five valuable addresses upon Theosophy and Sociology, tracing the development of the social structure from the individual through the family, symbolised by the father, the mother and the child, and interpreting the underlying formalism of Nature and of the spiritual organisation of humanity into the social structure, showing how the defects of modern civilisation, West and East, arise from the departure from those fundamental bases. His authorities were largely the works of Babu Bhagavandas and Mrs. Besant, and fortunately the former was present at the lectures and discussions, and gave his invaluable interpretations of the Hindū authorities, notably Manu, in the form of questions and answers; and Mrs. Besant herself gave illuminating addresses at the end of the Summer School, her subject being chiefly in the sociological group. Mr. Sanjiva Rao is preparing further material for the next Summer School, and Mrs. Besant's lectures will appear presently in print. They deal with the hierarchical government of the world.

The historical section in this department was undertaken by Mr. P. K. Telang, who opened his work with a fine survey of History as it is interpreted by Lord Acton and other ordinary historical scholars. His second and third lectures transferred the hearers' point of view to the Theosophical outlook, but unfortunately business called Mr. Telang away from Benares hurriedly and he was unable himself to conclude the discourses. Mr. Kunz contributed the remaining addresses to the students on the subject of the cyclic law in history.

Considerable interest was shown in this department of the work, and it is clear that the experience at Benares proved that Theosophy



has priceless wisdom to contribute to the solution of sociological problems, and the interpretations of history to that end.

2. The religious work was in the hands of the Hon. Rai Bahadur Purnendu Narayan Sinha, Mr. T. Ramachandra Rao, B.A., B.L., and Babu Bhagavan Das. The former gave three public papers on the Theology of the Purāṇas, and a number of discourses to the students only, including questions and answers on specific aspects of the Purāṇas, dealing in detail with the *Bhagavad Purāṇa*, the *Rasaliḷa* and the *Brindabanlila*, in which he is recognised as a specialist. Mr. Ramachandra Rao contributed four most informing and inspiring addresses on the essentials of Hindūism, in respect to which his great and wide experience and his intense devotion and common sense were obvious. His long services in the cause of Theosophy, which he has not only studied but lived with such success, make him loved and respected, and at the same time give him the capacity for interpreting Hindūism from the life instead of from the form side. It is to be hoped that his work will be repeated and extended on a future occasion, as students cannot too much turn to these, our old and experienced members, for their inspiration and guidance through the complexities and profundities of Hindūism.

Babu Bhagavan Das was called away from Benares at the time when an opportunity presented itself for employing his well-known learning, but returned opportunely to hold two question and answer meetings on Manu, the Vedas, and other Hindū authorities. His work is well known for its scholarliness, and the readiness with which he can present apposite quotations, as well as for the wide range of his knowledge of the Hindū religion. At the next Benares Summer School it is hoped that he will be able to give us even more time along these lines.

3. *Science*: As it was not foreseen that we should have the help of specialists in the scientific field, this work, although very useful, did not attain the maximum of perfect organisation possible. Although not specially equipped in scientific work, Mr. Kunz undertook the responsibility of this department in view of the fact that no one else was available who felt himself competent to deal with science from the Theosophical point of view, although the membership in Benares itself includes several members of the Society whose knowledge of the different branches of science is far more perfect. Fortunately these men and their friends were most ready with help. The work in science included abnormal psychology, physics and chemistry, the astronomical basis of astrology, a thorough survey of the principles of evolution, beginning with the nebula and passing through geology and palæontology, and supplying detailed information by mean of charts about the animal and vegetable kingdoms. The interpretation of evolution from the life-side was presented by other diagrams and then correlated. It is impossible here to deal adequately with the enormous ground covered, but the special thanks of the workers are due to Professor Rane for two compact and splendidly managed experimental lectures on Chemistry, and to Professor Dutta (also of the Hindū

University) for demonstrating X-ray, Cathode-ray, and Radium-ray, as well as high-frequency and other types of current to the students, and to Professor Gunjekar for a lecture on vibration and waves. The lantern lectures of Mr. Kunz above mentioned were the background for his work in science, and this department formed nearly half of the actual lecture work.

4. *Propaganda and the Philosophical Background*: This work was divided between Miss de Leeuw and Mr. Kunz, the former dealing with a number of important subjects interestingly, especially the basic principles underlying Theosophical work amongst women and children and the æsthetic principles which are important in regard to Lodge rooms and buildings. Miss de Leeuw made a special effort to bring out the importance of allying Theosophical work with natural forces, and especially in work with children, which she showed takes its origin properly from Nature, but that even in the Lodge room and in work amongst ladies, and in every variety of Theosophical activity, the basic principles of utility and order and balance are vital; and that an understanding of these principles is best obtained by observing the perfect proportion, economy and elegance manifested in Nature. Miss de Leeuw's lectures were illustrated by examples of order, good and bad, and it was the consensus of opinion amongst the workers that a departure along the lines she indicated would be invaluable to the Indian worker, and it was consequently agreed that a special effort would be made in the present and the immediate future to apply the principles which she inculcated. The discussion of propaganda methods extended on into the more common and well known fields, and in this connection the workers consulted and some of them made suggestions to the General Secretary.

Special lectures were given by different visitors to Benares and by one of the residents, Professor Lakshmi Narayan of the Hindū University, who gave two useful lectures upon the application of mathematical principles to Theosophical thought, one entitled "Orders of Infinity," and the other, "Sacrifice in the Light of Mathematics". A valuable lecture with lantern slides was contributed by Mr. Ganguli, from Calcutta, on Greek and early Indian and Buddhist Art of the far Northern Punjab. Mr. Kunz gave an extra lantern lecture on "What our Educational System Lacks," and also addressed the Training Department of the Hindū University on Education in America. Mrs. Besant's lectures have been mentioned above. One discourse was delivered by Dr. G. Srinivasamurti, who unfortunately was detained and was not able to give the series which was expected from him.

Another delightful feature of the Summer School was provided by the excursions to places of interest, which included the engineering department of the Hindū University, under the kind guidance of Mr. and Mrs. King, two excursions upon the river, and one to Saranath. The visitors also went to the celebrated temples of Benares; a visit to Jai Singh's observatory could not be got in to the time available, but will be accomplished on the next occasion.

It likewise proved impossible to find hours to present the lectures of Professor Kulkarni on the physical defects of children, but virtually all other portions of the intended curriculum were covered, and one or two unanticipated lectures were included, notably a discourse upon "The Occultism of Hats," for which Mr. Kunz must take the entire responsibility!

The special gratitude of the workers is due to Mr. Damodar Prasad and Mr. Wagle for their unfailing kindness and helpfulness in organising and assisting in the work, and to many others at Benares, especially Miss Veale, who in spite of their manifold activities found time to give much help in a variety of ways, and particularly in assisting to make the excursions the delightful episodes that they were.

The beloved General Secretary deserves the special gratitude of the workers for the readiness with which he assisted in every field of the work, especially in buying a large number of books, to which the students had access for intensive study. A list of these books will be printed in *Theosophy in India* at a future date. They have been deposited in the Benares Headquarters Library for use on future occasions. The result of his ready investment of force in the Summer School will no doubt be seen as time goes on, but I think it was the universal and sincere testimony of those attending, that the re-statement of the great Theosophical Truths in detail was immediately beneficial not only to the workers who attended throughout, but to many others whose part was comparatively smaller. At any rate it can be confidently said that an acceptable beginning has been made.

F. K.

## CORRESPONDENCE

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### SUB-ATOMIC ENERGY

THE readers of THE THEOSOPHIST will be much interested, I think, in a quotation from the address of the Chairman of the Mathematical and Science Section (A) of the British Association last August 24th, at Cardiff, quoted in *Nature*, 2nd of September, 1920, page 18. Professor A. S. Eddington, M.A., M.Sc., F.R.S., said :

If the contraction theory [of stars, etc.] were proposed to-day as a novel hypothesis, I do not think it would stand the smallest chance of acceptance . . . Only the inertia of tradition keeps the contraction hypothesis alive—or, rather, not alive, but an unburied corpse. But if we decide to inter the corpse, let us frankly recognise the position in which we are left. A star is drawing on some vast reservoir of energy by means unknown to us. This reservoir can scarcely be other than the sub-atomic energy . . . sufficient in the sun to maintain its output of heat for 15 billion years.

It will be seen from the foregoing that the physical theory of the Universe has in fact been completely disrupted, that is to say, instead of a mechanical hypothesis we now have at least a hypothesis stressing theories of unknown energy rather than our forms of matter, leaving an opening for a future recognition of life as such. While it is true that there is still a danger of materialistic interpretation, it is now seen to be equally true that mere mechanics can no longer be supposed to explain the nebular hypothesis and everything that follows it. In short, we are having the acceptance of the views of Sir Oliver Lodge and Sir William Crookes regarding the relation of matter to ether; and those views, it is well known, are in complete consonance with the beliefs of the Old Greeks and Hindūs, which are in turn interpreted by Mr. Leadbeater in his article on "The Æther of Space".

God moves in every leaf that stirs,  
In every coloured wing that whirs.  
His is the victory and strife;  
His is the all-inspiring life.

F. K.

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## THEOSOPHY AND "SPORT"

MR. JINARĀJADĀSA'S and Lady Emily Lutyen's articles in the June number of THE THEOSOPHIST might, I think, be read together, so as to afford much food for enlightenment and thought. There are many Theosophists whose karma forces them with iron hand to live the life of the world, whether they will or no. To such it is a welcome idea that there are valuable Theosophical lessons to be culled from, and applied to, even such a mundane subject as sport! How, indeed, can a pursuit so engrossing as to fill three-fourths of the time and attention of the British nations—and to which other nations are daily devoting increasing attention—be alien to the spirit of that true Science of Life which Theosophy represents? The increasing interest in sport all over the world at the present moment, and the ever-widening field of athletic competitions, can hardly be due to chance. Much more likely is it that those who are guiding the destinies of the human race are actually encouraging this interest, knowing that it will prove a most powerful solvent of the world's troubles, and a healing balm for its hurts. Sport has long been known as a mighty and genial leveller of class divisions, the greatest democratic influence there is. Here in India, East and West meet under its benign and jocund influence; on the hockey and football grounds, and in polo and cricket, they meet and forget their animosities and divisions. Time alone is required to enable the magic blessing of sport to work with more and more effect in India, and the same potent influence is at work drawing together England, America, and the Continental nations; and, sooner or later, let us hope we shall find Russians and Germans joining in this healthy and strenuous field. That will be a time worth living for!

Speaking personally, I can testify to having applied the teaching of Occultism in sporting contests with considerable material, as well as spiritual, advantage to myself, in addition to an enormous enhancement of my enjoyment of the competitions. The bitterness of defeat has been done away with altogether, and the joy of winning has been no greater than the mere fact of playing the game itself; enabling one to taste for a brief hour the delights of a glorious spiritual life, unalloyed by any base emotion, and with no aftermath of reaction or regret. A joy like this communicates itself to spectators and players alike, "a good game" being one of life's keenest pleasures.

The quality I have found to exercise the biggest influence on one's form in a game is that of desirelessness. He who is free from the anticipation of either victory or defeat, free from anxiety about either, and ready to welcome either, has, by that equipment of mind alone, an enormous advantage, and for this reason. He himself, the higher part of him, is more or less passive, in the position of a spectator, not dormant or inactive, thoroughly enjoying the show, but taking no immediate part. His lower principles, his automatic mind and body, do all the fighting, and do it all the better for not being interfered with by the higher.

The brain learns its place, becomes quiescent, and ceases to worry the sympathetic nerves with excited messages more often wrong than right. The sympathetic nerves know their work, and in their turn refuse to over-excite the muscles at the wrong moments; muscles, nerves and eye work together, harmoniously and automatically.

Under these happy conditions, nervousness and worry, and panic, that spectre which so often brings disaster at critical moments, are absolutely eliminated. The player feels nothing but a soft, mild, yet stimulating glow of pleasurable excitement. No chances are given, few or no mistakes made, and every opening given unerringly taken advantage of. The player does himself full justice, *because* of the absence of fear and worry, and because the automatic mechanism of body and mind is not interfered with. These automatic principles are fully competent to do nine-tenths of the work unaided. They carry out the tactics of the combat; the remaining tenth part, consisting of strategy, being superintended by the will and higher part of the brain, which operates by pressing buttons here and there, so to speak, much as the commander operates on board a battleship, in the heat of action. The scope of this higher function, of course, varies in different games, being considerably more in tennis and boxing than in golf or billiards. But the great point is to differentiate and separate the two commands, and not to interfere unduly with the subordinate control, which, once the various strokes of the game have been thoroughly mastered, may be trusted to do its own work automatically.

The very tools and implements used in a game have, in competent expert hands, an automatic volition of their own, which requires to be left uninterfered with. A well-chosen tennis racquet or golf-club will do an enormous amount by itself, aided by the force of gravity and the slightest, most delicate guidance from the player's wrists and arms. All these little rhythms must be left to develop freely of their own accord, without jar or hurry; there must be no "pressing," whether in golf, tennis, billiards, or polo, if accurate hitting and delicately graduated strength is desired. All these ends can only be attained by the careful cultivation of the psychological quality of desirelessness, and the allied qualities of mind- and emotion-control.

Allied with these is the quality of confidence, faith. The player must "trust" himself. Over and over again, say in golf, a player is faced with a simple, easy stroke which he *knows* he can do quite well; and yet fear or anxiety steps in and he bungles it, simply because he allows his mind to be influenced by the consequences of failure, and so spoils the *rehearsal* of the stroke in his own mind, by a "suggestion" of failure. In golf and billiards this rehearsal (called by psychologists the *kinaesthetic equivalent*) is all-important.

The quality of "one-pointedness" is, of course, a *sine qua non*. If desire is absolutely eliminated, and mind and emotions kept strictly

under control, "one-pointedness arises instinctively. A controlled mind means a concentrated mind; the player becomes blind and deaf and dumb to everything but the game, and when it is over he awakes, as it were, out of a delicious dream.

The startling analogies which the Royal and Ancient Game of Golf provides to the still more Royal and Ancient Science of Yoga must have struck many a devotee of the latter who seeks relaxation in the former! The ups and downs of a round of golf irresistibly recall the pilgrim's progress! The resemblance has apparently already struck the lay mind, to judge by the suggestive names given to various "holes" and "hazards" on certain golf-links! Golf stands without rival as a mental discipline and tonic. It is attended with pitfalls and disasters so manifold and ingenious as to suggest irresistibly the co-operation of sportive elementals in the game. Woe be to the unlucky player who loses his temper—he is at once made an object of pitiable ridicule! Let him laugh it off, and all may yet be well; or possibly misfortune may dog him to the end. One learns philosophy on the golf-links, but its make-believe worries are a reasonable and national counter-irritant to the more real worries of life.

Let not these analogies be considered fanciful or accidental. The divine radiation of the Path of Holiness is reflected in a thousand different ways in the ordinary trivial pursuits of men, and there is nothing anywhere touched by it which can be called common or unclean.

Life, as our teachers and elder students have frequently pointed out, is just a game. True, it is more serious and real than most games. We cannot afford to slack or shirk it; we must play it through, willy-nilly, to the end, and play it thoroughly, or we shall receive some very unpleasant attention from the Referee. No one can afford the shame and humiliation of being disqualified. We must play a man's part. But still, even so, the stress of modern life has been too over-emphasised for many, and the unfortunate who is "down and out" should remember that it is, after all, only a game. None of its penalties, however tragic and terrible, are irreparable; and despair is, of all illusions, the most absurd and misplaced. The greater the tragedy, the more abundant the hope and promise. Let us probe tragedy to its depths, but never lose our robust faith that all will turn out for the best in the end—"at last, long last, for all; and every winter turn to spring". The world has had enough, and to spare, of pessimism.

We need to play life more as a game, and less as a dreary and spiritless task. We need more of the animal spirits that carried us through this shocking war. And that will come when the invigorating influence of real, genuine sport permeates all strata of society and the field of business as well. There is no sense in going to office or workshop with a long, frowning face, as if one was a chained galley-slave or an overseer of slaves. There is every sense in bringing the zest of games into our work, and applying to it the

same healthy spirit of team-work and friendly rivalry. Whatever will bring out and foster that spirit is to the good ; all else is wrong.

And above all, do not let us cry and bewail our fate when the umpire blows his whistle, time is called, and the cricket stumps are drawn. For then is the time, not to be sorrowful, but to put away the playthings, change our muddy and dusty clothes, and sit down and talk things over. And then the scales will fall from our eyes, and the Great Purpose of the game will be made clear, and the Referee will become human again, and sit and talk with us. And perhaps other Teachers will join us, in whom we shall recognise mighty and successful Players of olden time, who have finished Their school-games, and are now instructing young souls like ourselves. Then we shall sit at Their feet, and drink in Their wisdom ; and we shall go over our past battles, compare notes, and laugh over our mistakes ; until, after a long, long rest, once more we shall be called to play the same game of life, amid other scenes, and perhaps on a greater scale, and for vaster stakes.

*Gulmarg*

H. L. S. WILKINSON

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## BOOK-LORE

*What Religion Is*, by Bernard Bosanquet, D.C.L., LL.D.  
(Macmillan & Co., London. Price 3s. 6d.)

The aim with which this little book was written is stated plainly by its author. "Now, I should think it a great thing," he remarks, "if I could help ever so humbly in guiding some minds to the right type of expectation, the true and open attitude in which they will have a fair chance to feel their religion in its fullness and its simplicity." And again: "Our purpose here is not to make any man doubt his religion; it is only to offer the suggestion that, whatever his belief, he should take it so deeply, so in proportion, as not to lose contact with the complete attitude which makes it religion." With this idea in view Dr. Bosanquet defines religion, reducing the religious consciousness to its essence. He says:

Wherever a man is so carried beyond himself, whether for any other being, or for a cause or for a nation, that his personal fate seems to him as nothing in comparison of the happiness or triumph of the other, there you have the universal basis and structure of religion.

No one, he believes, is without some experience which can be classed with those to which the above description applies, although degrees and grades of such experience vary very much; "and from this great centre, so extraordinarily simple, as from a knot or fulcrum, all life depends". But life is full of complications, and "religion" is necessarily many-sided. In his discussion of some of the main questions with which the religious consciousness concerns itself—sin, suffering, worship, freedom, progress—the author tries to lay bare the heart of each problem, avoiding details, controversial points, and special instances, emphasising always that aspect in each which contacts the simple basis of religion—the longing for self-transcendence, for "safety from isolation," which makes us give away our hearts to the best we know. And he urges that in judging those "systems of creed and ritual, or, more generally, of feeling and practice," which we call "religions," we should adopt as our touchstone the question: In how far, if at all, is this or that element in my "religion" instrumental in fostering that true religion of the

heart or in making more possible honest service of my ideal? "Any experience," he says, "entertained or pursued in a way hostile to the complete service and worship which faith embodies, is sinful"; and any attitude of mind or act which formal religion prescribes is a mere side-track from the point of view of true religion.

The chapters on sin and suffering will be found most illuminating. Here, as all through the book, the statements made are simple, yet profound. The thoughtful reader will find in them much matter for reflection, matter given him in a form which the mind easily retains, and of a nature likely to provide him with material for building towards spirituality.

A. DE L.

*The Home and the World*, by Rabindranath Tagore. (Macmillan & Co., Ltd., London. Price 6s.)

At first, perhaps, this book does not appeal to one very greatly; it suggests only a tale of an ideal Indian couple. Also the method of dividing it into three separate narratives, supposed to be written by three different characters in the story, is apt to be a difficult method of treatment and one that is often unsatisfactory to the reader. One has that uncomfortable feeling of a break in the rhythm, an interruption in the even flow of the story, as each character seems to break in upon the other. If, however, one is not discouraged at the outset but continues to read, one is amply rewarded. Tagore gives us, in his own particularly simple and vivid way, the difficulties that are besetting the Indian nation as a whole—labouring as it is to achieve its new birth—in the characters of three people. In this the three-narrative construction is a help rather than otherwise, as one gets a far better idea of the effect of the same circumstances and events on the characters. The form admits of greater freedom to the author, and carries with it a greater sense of conviction to the reader, than if the story were supposed to be told by one person.

The chief actors in the story are good types to have chosen for the illustration of Tagore's different points. There is the Wife, the Husband, and the Swadeshi agitator; and in the drawing of each, one sees the writer's knowledge of human nature and his strong belief that there is good in every one. Sandip Babu's communings with himself, and his arguments with Nikhil, all tend to show that though he was undoubtedly a dangerous firebrand, still there were good instincts not entirely crushed by his fanaticism. Sandip is a particularly interesting study just now, because through the drawing of this character Tagore

shows very clearly the pitfalls that may be, and indeed are, laid for the unwary by those who are better educated and are wilfully unscrupulous, as Sandip was. He was by no means blind to his own position; his actions were done deliberately and their results calculated; nevertheless Bimala had more influence upon him than even he himself imagined. He, who thought himself invincible, was vanquished by the purity which was essentially hers.

The author touches on the position of Indian women at the present day, showing how they too are in the transition stage—many of them eager for emancipation, many again shrinking from the change which it will bring into their daily lives. One of the most interesting features of the book is in the suggestion that one of the greatest problems Indians have to deal with at the present time is the harmonising of the old traditional life, built up on faith, with the new life which must be built up on knowledge. As a contrast to Sandip, Nikhil stands out strongly as the true lover of his country—the man who, knowing his own limitations, not blind to difficulties nor disheartened by failures, can go on working along the lines of humanity and common sense, towards the same goal of freedom as those whose methods lead to friction and even bloodshed.

E. B.

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*National and International Right and Wrong: Two Essays*, by Henry Sidgwick, with a Preface by the Right Hon. Viscount Bryce. (George Allen & Unwin, Ltd., London. Price 1s. 6d.)

The two essays contained in this book proffer no burning words to kindle the sentimental moralist into flame at the mere suggestion of a difference in standard between public and private morality, or to give satisfaction to the ardent pacifist who condemns "militarism"—his connotation for the spirit of strife that leads to war. The author's opinions may perhaps even offend the enthusiastic advocate of arbitration as a means of settling disputes, for the essayist thinks it "inevitable that at least for a long time to come every nation in the most important matters . . . must to an important extent be judge in its own cause". But to those who have experience in government, in which sphere perhaps, more than in any other, man finds himself face to face with human nature as it is—with all its prejudices, selfishnesses, ignorances, misunderstandings, and even more primitive traits—to those, this careful sifting of the wheat from the chaff, in the problems of strife and right and wrong, will give renewed

determination to hold the balance, while preserving the idealism which marks the true statesman.

The morality of States, like that of individuals, develops; but, as has been cruelly demonstrated to us in these days, however much we may have deluded ourselves in pre-war time, the collective morality is very far below the accepted morality of the individual, and the admission of this fact is necessary to enable us to give balanced judgments on questions of international policy.

But although in the second essay the reader may be startled to find the modified Nietzschean doctrine, that "a moral acquiescence in war is at present inevitable," yet the author's answer to his question—"what is to be the aim of morality with regard to it?"—restores confidence. "To reduce its causes by cultivating a spirit of justice, and to minimise its mischievous effects by the prevalence of a spirit of humanity," surely gives scope for all forms of philanthropic preaching and practice.

M. W. B.

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*Sakuntalā*, by Kalidasa. Prepared for the English Stage by Kedar Nath Das Gupta, in a New Version written by Lawrence Binyon. (Macmillan & Co., London. Price 7s. 6d.)

Lovers of Indian classical literature will welcome this attempt to adapt the ancient, well-known and well-beloved drama of *Sakuntalā* to the requirements of the Western Stage and the taste of Western audiences. This new version is, of course, considerably abridged; furthermore, in view of its transplanting to a literary land where many of the beauties of the original would be considered too exotic to attract, an effort has been made to reproduce faithfully what is universal in the work of Kalidasa, while adapting the form to the literary traditions of the audiences for which it has been prepared. That such is the object of the present edition is announced in the little Foreword by Lawrence Binyon.

One cannot help doubting whether such an effort can possibly be crowned with success. It would seem that the result must necessarily be rather bare and lifeless. For the universal must express itself in the particular, and when the particular is reduced to a minimum, the whole loses almost all of those elements in it which attract the mind and heart. It is largely because of those "too exotic" beauties which have been eliminated as unsuited to Western taste and tradition, that the noble

ideals upon which the drama is built have been able to work their spell. Stripped of these it is not likely that they will have much power. But time will show whether such experiments can succeed, or whether, if the West is to profit by the inspiration of Eastern literature, it will not be necessary for her to make an effort to enter into the spirit of the East rather than try to adapt—if not distort—the environment in which an idea has been most naturally presented, in order not to do violence to that innate laziness which deters most of us from even attempting to see life from a point of view other than our own.

Rabindranath Tagore writes an Introduction, not to the present version, but to the original. He takes as his text Goethe's quatrain in which the great master-poet sums up his appreciation of Kalidasa's exquisite creation, the heroine of his play. With Goethe's verdict the writer agrees, and he proceeds to point out the inner meaning of the play, and tries to show that "this drama is meant not for dealing with a particular passion, not for developing a particular character, but for translating the whole subject from one world to another". It is hardly necessary to say that the reader will find a study of his comments most illuminating.

A. DE L.

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*Old People and the Things that Pass*, by Louis Couperus. Translated by Alexander Teixeira de Mattos, with an Introduction by Stephen McKenna. (Thornton Butterworth & Co., London. Price 7s.)

In the above extraordinarily vivid and detailed delineation of old age, middle age, and youth, one is confronted with a novel which will surely rank as one among the greatest of the present century. So minute is its characterisation, so haunting its atmosphere, that in parts it is positively painful in its realistic suggestion, dealing as it does with senility, decay, and the hint of an immense tragedy. It is with a positive sense of shaking off an oppression that, at the end of the volume, one learns that at last the shadow hovering darkly and loweringly over the life of the chief characters has been lifted—even though it be by the hand of Death himself.

Harold Dercksz gazed before him . . . His eyes of pain started from his face, but he did not move from his chair. The Thing: he saw the terrible Thing! It was turning at the last bend of its long, long, endless path . . . And it plunged headlong into the abyss. It was gone.

"O my God!" cried Ina. "Papa's fainting!" She caught him in her arms.

The dark evening fell.

Mr. Stephen McKenna, in an admiringly appreciative Preface, tells us :

The hero is eighty-nine, the heroine ninety-three ; they have had their romance and lived their life ; and the incomparable poetry-prose of Couperus shows them sinking into silence, brooding over the inconceivable time they have lived, and ever harking back to the tragedy on which their romance was founded more than two generations ago, on a storm-swept night in the Dutch East Indies. It is their secret link, hidden from children and grandchildren to the third and fourth generation. But one after the other suspects their secret, and the book shows the slow, inexorable unfolding of the tragedy, chapter after chapter, to generation after generation, on the brink of the grave which is not ready for them until the Things have passed.

It is an exquisite study with which we are presented, fine as a miniature painting, and reminding one of the work of Balzac, Flaubert and Tolstoy at their very best. A short extract, giving a description of the daily interview between the "Old People" to whom the book owes its title, will convey, better than any words of mine, some faint sense of the eerie charm and at the same time the chill, somewhat forbidding atmosphere of a remarkable work :

They were both silent, their eyes looking into each other's, chary of words. And quietly for a while they sat opposite each other, each at a window of the narrow drawing-room. The old, old woman sat in a twilight of crimson red curtains and cream-coloured lace and canvas blinds . . . She had only moved just to raise her thin hand, in its black mitten, for Takma to press . . . In the twilight of the curtained corner, against the sombre wall-paper, her face seemed almost like a piece of white porcelain, with wrinkles for the crackle, in that shadow into which she still withdrew, continuing a former prudent habit of not showing too much of her impaired complexion. . . . The loose black dress fell in easy, thin lines around her almost brittle, lean figure. . . . Besides the face, nothing else seemed alive but the frail fingers trembling in her lap, like so many luminous tapering wands in their black mittens. . . .

—and so on. Can one not see the picture before one's eyes?—a delicate etching from the sure and steady hand of a master.

G. L. K.